

FUNDAMENTAL
RELIGIOUS TEACHINGS
of
CHRISTIAN SCIENCE
CHARLES WALLACE McCASKILL

~~✓~~ Ned Goodwin

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FUNDAMENTAL
RELIGIOUS TEACHINGS
OF
CHRISTIAN SCIENCE
THEIR LOGICAL AND ACTUAL
OUTCOME IN LIFE

BY
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INTRODUCTION

THIS book upon the subject of Christian Science is written not for the sake of saying sensational things. It is written not to make light or sport of anyone's religious belief. It is assumed that the great mass of people who follow any religious belief are honest and sincere in that belief. What is said, therefore, is said in all earnestness because the writer feels it his duty as a Christian minister. This book is not written with the hope of changing any large number of Christian Science adherents or of leading them to give up their doctrines. There is little or no hope of that. Christian Scientists are discouraged from reading or hearing anything that in any way reflects upon or argues against their beliefs. They are taught that all such books or articles or addresses are the result of blind prejudice and bias or else of a misunderstanding of their doctrines. The majority of Christian Scientists do not examine for themselves to find out the real underlying conceptions of Christian Science, and they are not willing to consider or weigh the force of any statement or argument made by others who have so examined, if that statement or argument is in any way opposed to Christian Science.

Hence it is not probable that any large number of them will be affected by any book or argument or statement of facts coming from an outsider.

This book is written for two reasons: First, because it is believed that there are a great many people, some of them already more or less inclined toward Christian Science, who do not really know what Christian Science is in its fundamental teachings, nor what the logical and necessary outcome of such teachings must be in the lives of those who believe and follow them. They ought to know, and it is believed that if they did know, many of them would never go into it. In the second place, this book is written with the hope of leading some of the Christian ministers, who may not have done so before, to see that it is their duty, in every way possible, to enlighten their people as to the actual nature, teachings, and necessary outcome of this pretended Christian movement before it has secured its hold upon them.

The author realizes that many other books and pamphlets have been written upon the subject of Christian Science, and he hesitates to add another to this list. However, after examining a large number of these he has not found any that seem to him to set forth the fundamental religious beliefs and teachings of Christian Science and their necessary and actual outcome in the lives of those who accept them in such full, systematic, and yet simple way, and

with such large number of page and line quotations from the acknowledged text-book of Christian Science, as to carry conviction to the mind of the ordinary reader. It was the recognition of the imperative need of some such work that led to the writing of this book.

The author desires to acknowledge his indebtedness to "The Religio-Medical Masquerade," by the Hon. Frederick W. Peabody, of Boston, for many of the facts contained in this book, especially in chapters four and five of Part II, and in chapters five and seven of Part III.

PART I

FUNDAMENTAL DOCTRINES AND TEACHINGS OF CHRISTIAN SCIENCE

CHAPTER I

AN UNDERSTANDING OF THESE FUNDAMENTAL DOCTRINES NECESSARY

If Christian Science were merely a method of healing or a system of metaphysics this book would not have been written. But Christian Science is not simply a method of healing or a system of metaphysics. It is also a system of religious thought and of religious life. It is because it is professedly religious, and is affecting the religious thought of people, and will ultimately radically affect their moral lives that it has been deemed worthy of notice. In fact, after thoroughly studying the Christian Science text-book and other books and pamphlets by leading Christian Scientists, and after years of careful observation of the results of Christian Science teachings on the lives of the people who follow them, the author is forced to believe that Christian Science is one of the most hurtful, one of the most injurious, and one of the most pernicious heresies that have arisen in this past century of heresies. He is forced to believe this, first, because, while claiming to be thoroughly Christian, it is so unchristian in all its real fundamental

teachings, denying almost every fundamental tenet of the Christian faith; second, because, while claiming to be a revival of the early Christian, apostolic healing, it is absolutely unchristian in its entire healing system; and third, because, while claiming to have such an uplifting Christian influence upon its people, it, in reality, is unchristian and harmful and will necessarily become more and more so as the years go by.

This statement may at first sound harsh and unjust, because many no doubt have thought of Christian Science as being very beautiful and very Christian in its religious and in its moral and ethical teachings, even if in some things it is not very logical or very desirable. It must be remembered, however, that any and every system of philosophy or of religion must be judged, and its influence upon its followers and upon the world must be estimated, not by a few beautiful moral and ethical precepts or teachings tacked upon the outside, but rather by its fundamental philosophic and religious conceptions, by its foundation ideas and beliefs and their logical outcome in life. As one of the great Anglican divines has said, "It is easy for the organizer of a new philosophy or religion to plaster any amount of high morals upon it, which he finds ready made for him. He can endow his theories with all of the virtues under the sun, just as a writer of fiction can make the characters that represent his favorite school as good as he pleases.

But this is all extraneous and has absolutely nothing to do with the root principles of the system advocated."

It is very true that there are many beautiful things about Christian Science teaching. The emphasis it places on love as the great thing in life, that people ought to love each other more and ought never to speak evil of anyone, is very beautiful. Its efforts to lead people to be cheerful and happy, to think cheerful, happy thoughts, to look on the bright side of things, not to talk about their ills, misfortunes, pains, or sorrows, but to talk about pleasant things—not to worry, fret, or be fearful—are all very nice and very commendable and have helped a great many people, no doubt. Its teaching that mind has influence over the body and that we can control the states of mind, and by compelling our minds to think good thoughts and happy thoughts and healthful thoughts, much of pain and suffering and sickness can be avoided or overcome, and thus we be happier and the world better off, is all true and all very beautiful. But these are not essential, fundamental, nor exclusive Christian Science teachings. They are not in any sense peculiar to Christian Science. We all—Methodists, Baptists, Presbyterians, Lutherans, Congregationalists, Disciples, Roman Catholics, Episcopalians—have believed them and taught them for years. In fact the Christians of the world have be-

lieved them for nineteen hundred years and have taught them in their churches everywhere. We may not have lived these teachings as truly as we ought, but not even the Christian Scientists do that. These are no more the real fundamental teachings of Christian Science than the beautiful moral code of Robert Ingersoll was the real fundamental teachings of that blatant and blasphemous infidel.

To know Christian Science as it is, to get at its real fundamental teachings, the student or inquirer after truth must strip it of these externals, these beautiful moral and ethical precepts that it has tacked upon the outside and that are common alike to all forms of the Christian religion; and then he must get down to the heart and core, to the foundation ideas and beliefs wherein it differs from Christianity as it is ordinarily understood and accepted, and wherein it differs from all other forms of religion. For if Christian Science does not differ vitally and essentially in its fundamental conceptions and beliefs from our ordinary Christianity and in fact from all other forms of religious and philosophic belief, then on what ground can it claim, as it does, to be the final and ultimate world religion that is to swallow up and supersede all other philosophies of life and all other religious faiths, Christian or nonchristian, Jewish or pagan?

If Christian Science does not differ vitally and

essentially in its fundamental conceptions and beliefs from our ordinary Christianity, then what reason can the Christian Scientists give for trying to proselyte members from all of the other Christian churches? If a Baptist minister or Sunday School superintendent, or if a Presbyterian minister or Sunday School superintendent should go out and attempt to proselyte members from the other Christian churches he would be looked down upon and censured by all self-respecting people everywhere. For one Christian Church to proselyte from another is considered not only unchristian but positively discourteous, unbrotherly, and lacking in all high sense of honor. And why is that? Because it is universally conceded that the various Christian churches are practically a unit on all the great fundamentals, and differ only in non-essentials and in matters of church polity, and that therefore there can be no excuse for one Christian church trying to draw away and proselyte the members from another sister church. The fact that Christian Scientists everywhere are trying to proselyte people from all the Christian churches, and in reality are spending more time in this effort to win other church people than in trying to reach and win the unchurched masses, and are also thus trying to reach people of all other philosophic and religious beliefs, shows conclusively that they consider Christian Science vitally and essentially different from all other forms of the

Christian religion, and from all other forms of religious belief everywhere.

Every religion, every philosophy, must ultimately stand or fall, must be judged and estimated by its fundamental conceptions—by its concept of God, of Jesus Christ, of the Holy Spirit, of the universe, of man, of sin, of redemption, of the future life, of communion, of prayer, and by the logical and actual outcome of these conceptions and beliefs on the moral, religious, and social life of the world. If there is vital and essential difference between Christian Science and all other forms of religion, Christian and unchristian, in regard to these fundamentals, and at least Mrs. Eddy in her Text Book claims and teaches that there is, then every earnest student and inquirer after truth ought not to be satisfied with any beautiful moral or ethical precepts tacked upon the outside, but ought to dig down to the heart and core and get these fundamentals, these essential and primal things wherein Mrs. Eddy's doctrine and teaching and philosophy differ from those of ordinary Christianity and from those of all other religious beliefs and faiths.

If people are in earnest and want to know the real teachings of Christian Science they may not go to an outsider, it is true. But neither will they go to just any Christian Scientist that they may happen to know or know about and ask him to tell them what it teaches; nor will they be satisfied to read or to listen

to what just any teacher or practitioner or lecturer may say or write concerning Christian Science, however much confidence they may have in him; but they will go first hand to the original source, to Mrs. Eddy herself. She was the founder, the organizer, the fountain head, the "inspired mouthpiece of God" for all Christian Science teaching and doctrine; and she is so recognized by every member, by every teacher, reader, healer, practitioner, lecturer or officer of the Christian Science church. Her book, "Science and Health with Key to the Scriptures," she claims, is the written statement of God's revelation to her upon this whole subject and its teachings, therefore, are the foundation of Christian Science belief and practice, and contain the essence and sum total of her teachings on all of these fundamentals. She declares, 456: 27, "It is the voice of truth to this age and contains the *full statement* of Christian Science, or the science of healing through mind." 147: 14, "This volume contains the *Complete* Science of Mind-Healing." To enforce the importance of the whole book she says, 547: 3, "If one statement of this book is true, everyone must be true." She made this book the text-book of Christian Science and it is so regarded by every Christian Scientist, and its teachings, therefore, are first and superior to all other teachings, from whatever source, in Christian Science; and whenever and wherever there is any conflict in statement of belief

it and its teachings must be first and supreme. It is placed alongside the Bible and is to be read in every Christian Science service whenever and wherever the Bible is read. Hence if one wishes to get the heart and core, the real unadulterated teachings of Christian Science, he will get them in this book. And any Christian Scientist, whether ordinary member or lecturer or reader or practitioner; or any pamphlet or paper or book on Christian Science that does not teach the things set forth in this book or that differs in fundamental teachings from the doctrines or ideas set forth in this book, is not teaching Christian Science.

To be sure and get at the real fundamental teachings of Christian Science, to be able definitely to know and understand first hand wherein Christian Science differs from our ordinary conceptions of Christianity, the author has gone directly to Mrs. Eddy's own book; and the statements made here in regard to Christian Science beliefs are based, every one of them, upon statements made in Mrs. Eddy's book, "Science and Health with Key to the Scriptures," copyrighted in 1906 and published in 1907. And, that the reader may be absolutely sure that Mrs. Eddy has not in any instance been misquoted or misrepresented in her meaning, the author has taken the pains to give page and line for every quotation from her book. Of course the space limits of this book will not permit the giving of all her statements upon any one of the subjects herein

discussed, but a sufficient number will be given to convince any fair-minded person that the author is not in any way misrepresenting her teachings, but that they are as here stated. Hundreds of other quotations, along the same lines, could have been given if space had permitted. Let it be added that the author has read a number of pamphlets, newspaper articles, and other official documents by leading Christian Scientists other than Mrs. Eddy, and has heard a number of Christian Science lecturers, and in each case when the outside was stripped off and the real heart and core of their teachings was perceived, it was always identically the same as that taught by Mrs. Eddy. A few quotations from some of these writers or lecturers have been incorporated in this book.

CHAPTER II

DIFFICULTY ON ACCOUNT OF UNCLEARNESS AND CONFUSION

If the fundamental conceptions, the foundation beliefs, of Christian Science were only clearly stated so that the ordinary reader could easily grasp and understand them, few people would ever be deceived or led astray by them. But those who have tried to read and understand Mrs. Eddy's book know what a difficult task that is. The writer prides himself that he can read any ordinary book and understand it. But never before has he undertaken to read anything that was so difficult to understand, so hard to get any intelligent meaning out of, as Mrs. Eddy's "Science and Health with Key to the Scriptures"; and this not because it was so deep and profound, but because it was so confused, muddled, and self-contradictory. The author of this book has publicly issued the challenge defying any man or woman to find a single doctrine or fundamental philosophic thought taught in the Christian Science text-book for which he could not find the opposite doctrine taught either in explicit statement or by direct implication. Thus far no one

has accepted his challenge. It is through this mass of confused, muddled, unclear, contradictory statements and constant repetition that one has to wade in order to pick out the real fundamental beliefs upon which her whole system of healing and of religion is based.

The reader is told that he has not the insight of the Christian Scientists and that is the reason it all seems so confused and unclear and so hard to understand. But that is mere child's play and an insult to the general intelligence of humanity. The Bible is a book that is so plain and simple that the "wayfaring man though a fool need not err therein." The child with its undeveloped mind can read and get sense out of it. Any man of ordinary intelligence can read the writings of Confucius or of Buddha or of Mohammed or of Joseph Smith, to say nothing of the writings of Moses or of David or of Isaiah or of Matthew or of Paul, and get some sense, some meaning out of them. It is no compliment to the intelligence of the author of Christian Science that she could not write her book and set forth her theories in such language that the ordinary person could easily read and understand them.

Again the reader is told that he must read the book with a sympathetic and believing mind, else he cannot understand its teachings. Only those in the inner circle can really appreciate and understand Mrs. Eddy's teachings and meaning, and those who read in

this way accept her teachings and become her followers. Of course, that is self-evident. If one reads Joseph Smith's work on Mormonism with a sympathetic and believing mind he will become a Mormon. If he reads and studies Buddhism or Mohammedanism or spiritualism or witchcraft or theosophy or in fact any other ism with a sympathetic and believing attitude, he will in all probability become a follower of that ism. That goes without question. But are we compelled to accept a thing, to believe in it before we have examined it; to accept it and believe in it as a condition of understanding it? If we carefully and thoughtfully and honestly examine it, even though we do not believe in it; or even further, if we positively disbelieve in it, can we not understand its teachings and its meaning? Jesus said to his disbelieving hearers, to those who were even his enemies, "Search the Scriptures . . . they are they that testify of me." Paul commended the Bereans because they "searched the Scriptures daily" to see if the things that he taught were so,—and many of them were led to believe by such searchings. He told the Thessalonians to "prove all things." Many skeptics and disbelievers, many followers of Buddha or of Confucius or of Mohammed, have read the Bible without teacher or instructor, and not with faith or even with an honest or sympathetic mind, but with the avowed purpose of overthrowing its teachings, and yet because of the

appeal that its teachings have made to their hearts, to their minds, to their reason, to their common sense and inner consciousness, it has changed their disbelief into belief, and their unsympathetic minds into sympathetic minds. If one had to blindly believe in the Bible before he could understand it or get any intelligent meaning out of it, any intellectual grasp of even its simplest fundamental conceptions, it would be wholly unreasonable to ask him thus to accept it. It is a confession of lamentable weakness on the part of Christian Science that its teachings and doctrines must thus blindly be accepted in order to be understood. Its fundamental teachings ought to be so plainly stated that any ordinary reader could read and understand them. They ought to be so self-convincing that when once stated plainly and understood, they would of themselves induce belief. But the fact is, if they were so clearly and plainly stated, very, very few people anywhere would ever be attracted by them or would ever be convinced of their truth.

CHAPTER III

REAL FUNDAMENTAL BELIEFS ON WHICH
THE SYSTEM IS BASED

Christian Science as a philosophy, as a religion, as a system of healing, is based upon and wholly deduced from one simple statement of three words—"God is All." | There is not a consistent doctrine or belief or teaching of the entire system that is not based upon or deduced from this statement and its implications. In a nut-shell it is this: God is all (and that is taken literally and metaphysically). God is Spirit, Mind, Soul, etc., and since God is literally all, therefore, all is spirit, mind, soul, and there can be no matter, no material body, no material universe. God is good, and since God is literally all, therefore, everything that is or has any existence is good. There is no sin, evil, or sickness in the world. God is one, and since God is Spirit, Mind, Soul, Life, therefore, there is only one mind, one spirit, one soul, one life, one person. Upon these and a few other like primary deductions the whole fabric of Christian Science teaching and doctrine is based, and in the following pages it will be shown in detail and by numerous quotations from Mrs. Eddy's

book, that these are in reality her fundamental teachings. Earlier it was affirmed that Christian Science denies almost every fundamental tenet of the Christian faith. By keeping this thought in mind the reader will see that this is true.

First, let us get Mrs. Eddy's conception of this God that is all, this God that is the foundation of all her teaching. To the ordinary Christian, God is a personal, intelligent Being, and there is no question in his mind about it. But in Mrs. Eddy's mind and in her teaching there seems to be considerable of a question as to God's personality, as to his being a real, intelligent person. True she uses the words Spirit, Soul, Mind, Person in speaking of God. But then she at once begins to explain that these terms mean Principle, Life, Truth, Love. In Mrs. Eddy's definition, 465:9, she says, "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love," and then she says these terms are synonymous. So that Mind, Soul, Spirit as applied to God mean Principle, Truth, Love. On p. 331:3 she affirms "He (God) is divine Principle, Love, the universal cause" and in line 29 "Life, Truth, Love constitute the triune person called God, that is the truly divine Principle, Love." Again, she declares, 465:18, "Principle and its idea is one, and that one is God." 390:7, "It is ignorance of God, the divine Principle, which produces apparent discord." All the way through her

book she is constantly speaking of God as divine Principle and in almost every place where the word "God" occurs it is immediately followed by the explanatory word "good" or "love" or "principle," showing that she wishes to impress upon the reader that God is principle and not really a person. True she speaks of God as mind, but when she comes to tell what mind is she says, 124:20, "Adhesion, cohesion, and attraction are properties of mind. They belong to divine Principle, and support the equipoise of that thought-force which launched the earth in its orbit." What that means may be perfectly clear to the reader, but it is not to the writer of this book. That she does not mean the self-conscious power to think and to reason and to will when she says Mind, Soul, Spirit is evident from the fact that she grants that mortal man thinks and reasons and wills, and yet she denies that he is spirit or soul or that he has mind. When she speaks of God as Principle, Truth, Love she evidently does not mean that these are attributes of God's nature, for she flatly denies that, and censures those who speak of love as an attribute of God. What are these sentences if they are not flat denials of the personality of God? 473:23, "A better understanding of God as divine Principle, Love, rather than personality . . . is required." 74th edition, Index, pp. 605, 634, "God is impersonal being." "God is not a person."

In fact Mrs. Eddy ridicules the idea of praying to God as a person. She says, 3:4, "Who would stand before a blackboard and pray the principle of mathematics to solve the problem? The rule is already established, and it is our task to work out the solution." Then she says, "Shall we ask the divine Principle to do his own work?" Prayer to her is the understanding of the Principle, God, just as the solution of a problem in mathematics is the understanding of the principle there. On p. 167:1, she asks, "Should we implore a corporeal God to heal the sick out of his personal volition, or should we understand the infinite divine Principle which heals?" In her 74th edition, Index, p. 635, she declares that "Prayer to a personal God is a hindrance," "Prayer to a corporeal God is useless." She uses the word "corporeal" in the sense that we use the word "personal."

She also ridicules the idea of faith in a person, God, and says that faith in Christian Science is simply the understanding of a principle. 23:16, "Faith, if it be mere belief, is a pendulum swinging between nothing and something, having no fixity. Faith advanced to spiritual understanding is the evidence gained from the spirit." 23:24, "One kind of faith trusts one's welfare to others (meaning God). Another kind of faith understands divine love, and how to work out one's own salvation." 488:11, "The Scriptures often appear in their common version to approve and en-

dorse belief, when they mean to enforce the necessity of understanding." 15:28, "Understanding, not belief, gains the ear and right hand of omnipotence."

Thus all the way through her book, while she says God is personal and calls him Spirit, Soul, Mind, she in reality denies the essential personality of God and makes him simply a divine principle to be understood.

Christian Science also denies the personality of Jesus Christ, and of the Holy Spirit. Since it makes God the only Spirit, the only Mind, the only Life, the only Person, and then makes that person only a principle to be understood, it could not very consistently admit the personality of Jesus Christ or of the Holy Spirit. In fact, Mrs. Eddy clearly denies this. She says, 256:9, "The theory of three persons in one God, (that is personal Trinity or Triunity) suggests polytheism." 517:15, "There is but one person, because there is but one God." Miscellaneous Writings, p. 180, "Christ is the impersonal Saviour." She even makes the Master deny the reality of his own mind. 314:9, "Our master gained the solution of being, demonstrating the existence of but *one* Mind, without a second or equal." She also says, 469:28, "This belief that there is more than one mind is as pernicious to divine theology as are ancient mythology or pagan idolatry." 466:19, "The term *souls* or *spirits* is as improper as the term *gods*. Soul or Spirit mean

only one mind, and cannot be rendered in the plural." 347:6, "God is the only Life."

Thus it is seen that Christian Science plainly denies the personality of both Jesus Christ and the Holy Spirit. What does it make Jesus Christ to be? It divides him into two. It makes Christ to be simply an idea, a reflection of God, divine Principle. It makes Jesus to be the human manifestation of that idea or reflection. Mrs. Eddy says, 313:16, "Christ is the Son of God, the royal reflection of the infinite." 333:30, "Christ is the spiritual idea—the reflection of God." 332:19, "Christ is the divine idea of God." 473:10, "Christ is the ideal truth." 334:1, "The human Jesus was not eternal, but the divine idea or Christ was so; the corporeal Jesus was not one with the Father, but the spiritual idea, Christ, dwelt forever in the bosom of the Father." 589:16, "Jesus—The highest human corporeal concept of the divine idea." 29:17, "The Virgin-mother conceived this idea of God, and gave to her ideal the name of Jesus." 29:32, "Jesus was the offspring of Mary's self-conscious communion with God." Thus Mary gave birth, not to a person, but to an idea, and named that idea Jesus. Mrs. Eddy denies that this human manifestation, or Jesus, ever died at all, but simply hid himself in the tomb to escape his enemies. 44:28, "His disciples believed Jesus to be dead while he was hidden in the sepulchre, whereas he was alive." 44:5, "The

lonely precincts of the tomb gave Jesus a refuge from his foes, a place to solve the great problem of being. His three days' work in the sepulchre set the seal of eternity on time."

This conception destroys absolutely any thought of Jesus Christ as a living, personal Saviour, Redeemer, Life-Giver. There was no sacrifice of his life; no death upon the cross for our redemption; no real person who suffered and was tempted and who therefore knows how to succor those who suffer and are tempted. Only an idea, a reflection of a principle, that is all we have. Prayer to this principle, or rather to this reflection of a principle, would be the sheerest mockery. This conception denies all personal communion, all sympathy, all personal help from Jesus Christ. All that is left us of our blessed Master is a royal reflection of the infinite principle, and a non-existing, mythical human manifestation of that reflection. More will be said concerning the Christian Science conception of Jesus Christ and concerning the Christian Science conception of the Holy Spirit later when the blasphemies of this system are considered.

In the third place, Christian Science denies all personality and all mentality to man. It teaches that there are two very different kinds of man. One is what Mrs. Eddy calls the *real man*, the other what she calls the *mortal man*. The first, the real man, is the only man that has any existence, any reality what-

ever. The second, the mortal man, has no existence, no reality, and is only an illusion, a myth.

The real man, Mrs. Eddy says, is, like Christ, the reflection of divine Principle, God,—a lower form of reflection than Christ. 471:12, "Man is, and ever has been, God's reflection." 120:5, "Man co-exists with and reflects Soul, God." 126:5, "Mortality will cease when man beholds himself God's reflection, even as a man sees his reflection in the glass." 303:25, "God, without the image and likeness of himself, would be a non-entity." In her definition, 115:15, she says, "Man—God's spiritual idea. Idea—an image in the mind." Now if Mrs. Eddy meant by man's being the "reflection" or "image" or "idea" of God, that he like God was a spirit, a soul, and that like him he had a mind and was free to think and to will, it would be easy to agree with her. But she positively denies this. She declares, 347:6, "Nothing really has life but God." 472:1, "God is the only life." 175:16, "Man has no separate mind from God." 204:27, "In Science it can never be said that man has a mind of his own, distinct from God." 469:14, "God, good, is the only mind. There can be but one mind." 466:10, "The term 'souls' or 'spirits' is as improper as the term 'gods.' There is no finite soul or spirit." 216:12, "There is but one mind or intelligence." 249:32, "There is but one ego. We run into error when we divide soul into souls, multiply mind into minds."

What could be stronger than this assertion of Mrs. Eddy, 330: 11, "God is infinite, the only life, substance, spirit, or soul, the only intelligence of the universe, including man"? On p. 517: 15, by specific statement she denies man's personality. She says, "The world believes in many persons, but if God is personal, there is but one person, because there is but one God." Thus Christian Science denies all life, all mentality, all intelligence, all personality, all life to this the only man that has any existence in the universe.

Christian Science teaches that this real man never was born and never will die. 244: 23, "Man in Science is neither young nor old. He has neither birth nor death." 557: 18, "Divine Science rolls back the clouds of error with the light of truth and lifts the curtain on man as never born and as never dying, but as co-existent with his Creator." Mrs. Eddy teaches that this man is and always has been co-eternal with God. 471: 17, "Man is, and forever has been, God's reflection." 120: 5, "Man co-exists with and reflects Soul, God."

Christian Science teaches that this real man was, is, and always will be absolutely perfect. 200: 16, "The great truth in Science of being that the real man was, is, and ever shall be perfect, is incontrovertible." 266: 29, "He (man) is above sin or frailty." 302: 19, "The Science of being reveals man as perfect, even as

the Father in heaven is perfect." 428:22, "The great spiritual fact must be brought out that man is, not shall be, perfect and immortal." Dr. F. J. Fluno, an official Christian Science lecturer, said in an address delivered in Freeport, Illinois, January, 1908, "Man in Christian Science is a perfect expression of his pure and perfect Principle, God, and is as perfect now as he ever was or ever will be; and is as perfect as God his maker, which is perfection itself."

Mrs. Eddy goes even farther and declares that it is absolutely impossible for this real man to sin. 258:27, "Never born and never dying it were impossible for man under the government of God in eternal Science to fall from his high estate." 476:28, "Man is incapable of sin, sickness, and death. The real man cannot depart from holiness, nor can God, by whom man is evolved, engender the capacity or freedom to sin." 480:19, "Again God, good, never made man capable of sin." We begin to ask ourselves who this man is, the real man, the only man in Christian Science that has any being or reality whatever, and then Mrs. Eddy tells us just what every one must conjecture, 258:16, "We know no more of man as the true divine image and likeness, than we know of God." 555:16, "Searching for the origin of man . . . is like inquiring into the origin of God, the self-existent and eternal." He is a far off, distant, shadowy reflection of a principle, without mind or thought or feeling.

Let us look now at the other man that Christian Science talks about. He is called the "mortal man," the "mortal mind," "mortals," "material sense," etc. He is the man that we see every day, that we talk with; in fact, he is what we in our inner consciousness realize ourselves to be. He eats and drinks, sees and hears, goes and comes, thinks and feels, and wills, loves and hates, is sick and well, sins, commits crime, and so on.

This mortal man or mortal mind is a most important element in Christian Science philosophy and religion. First of all, it constructs the human body. 108: 30, "My discovery that erring, mortal, misnamed mind produces all organisms and action of the mortal body." 402: 14, "Mortal mind constructs the mortal body with this mind's own mortal materials." 220: 30, "Mortal mind forms all conditions of the mortal body." 399: 16, "Mortal mind perpetuates its own thought. It constructs a machine, manages it, and then calls it material." 222: 8, "Mortal mind makes a mortal body."

Second, it absolutely controls this mortal body. Mrs. Eddy asks, 399: 32, "How can I heal the body without beginning with the so-called mortal mind which directly controls the body?" 162: 12, "Experiments have favored the fact that mind governs the body, not in one instance, but in every instance." 220: 30, "Mortal mind . . . controls the stomach,

bones, lungs, heart, blood, etc., as directly as the volition or will moves the hand." 187:13, "The valves of the heart, opening and closing for the passage of blood, obey the mandate of mortal mind as directly as does the hand, admittedly moved by the will." In fact, Mrs. Eddy goes so far as to say that it is possible for a man who has a leg cut off and destroyed to think a new real leg back in its place, or to burn himself up by spontaneous combustion simply by thinking it. 489:3, "If the science of life were understood . . . then the human limb would be replaced as readily as the lobster's claw,—not with an artificial limb but with a genuine one." 161:3, "You say 'I have burned my finger.' This is an exact statement, more exact than you suppose; for mortal mind and not matter burns it. Holy inspiration has created states of mind which have been able to nullify the action of flames . . . while an opposite mental state might produce spontaneous combustion."

Third, it produces, in fact, the whole physical universe—matter, earth, stars, material laws, forces, and everything. 114:30, "Science shows that what is termed matter is but the subjective state of what is termed mortal mind." 125:31, "This matter will finally be proved nothing but mortal belief." 512:25, "Mortal mind inverts the true likeness, and confers animal names and natures upon its misconceptions." 484:11, "What is termed natural science and material

laws are the objective state of mortal mind." 484:3, "The physical universe expresses the conscious and unconscious thoughts of mortals. Physical force and mortal mind are one." 374:26, "Heat and cold are products of mortal mind." Thus this mortal mind is made to construct not only our bodies, but absolutely the whole physical universe, everything that seems to us material—all trees, plants, flowers, animals, rocks, oceans, stars, everything.

In the fourth place, this mortal mind produces or creates or imagines all diseases and all sin. Mrs. Eddy declares, 159:30, "Man's belief produces diseases." 153:17, "A boil simply manifests a belief in pain, and this belief is called a boil." Speaking of a burned finger she says, 161:5, "Mortal mind and not matter burns it." And again, 379:25, "Fevers are errors of various types. The quickened pulse, coated tongue, febrile heat, dry skin, pain in the head and limbs, are pictures drawn on the body by a mortal mind." And so it produces all there is of sin. 71:2, "Evil has no reality . . . is simply a belief, an illusion of material sense." 393:30, "A false belief is both the tempter and the tempted, the sin and the sinner." 89:24, "The corporeal senses are the only source of evil or error."

The strange and incongruous thing, however, is that this mortal mind which does all of these things—produces and controls the human body, creates matter

and the whole physical universe with all of its forces and laws, produces all disease, and commits all sins and crimes—this mortal mind has absolutely no existence whatever, is merely a non-existing myth. Mrs. Eddy affirms, 103:29, "In reality there is no mortal mind." 114:14, "The phrase mortal mind implies something untrue and therefore unreal; and as the phrase is used in teaching Christian Science, it is meant to designate something which has no real existence." 399:23, "Scientifically speaking, there is no mortal mind out of which to make material beliefs, springing from illusion. This misnamed mind is not an entity." 490:29 "Sleep shows material sense as either oblivion, nothingness, or an illusion or dream." 150:31, "The host of *Æsculapius* are flooding the world with diseases because they are ignorant that the human mind and body are myths." 151:31, "That the mortal mind claims to govern every organ of the human body, we have overwhelming proof. But this so-called mind is a myth." Dr. Fluno, to whom reference was made earlier, said in his address, "The so-called man and material universe, far from being spiritual, was never made by spirit, God, and is only of mortal mind creation, which mortal mind itself is false, and is the mere negative of being."

If mortal mind which produces matter and the material universe and the material body has no existence and is merely a myth, it goes without saying that

matter and the whole physical universe and our bodies too, can have no existence whatever, no reality, and are only myths and dreams of a non-existing mythical mind. And such indeed is what Christian Science teaches them to be. Mrs. Eddy says, 109:2, "Matter is naught." 113:18, "Nothing is matter." 123:12, "Matter seems to be but is not." 127:19, "Matter is the falsity, not the fact of existence." 223:8, "If spirit is all and everywhere, what and where is matter?" 150:31, "The human mind and body are myths." Christian Science thus destroys all reality to human learning and human knowledge. Geography and botany and zoology and biology and astronomy, and in fact almost the whole of science and philosophy have no foundation whatever. Mrs. Eddy admits, 127:23, "There is no physical science." She says, 209:25, "Material substances or mundane formations, astronomical calculations, and all of the paraphernalia of speculative theories, based upon the hypothesis of material law . . . will ultimately vanish." Dr. Fluno, in this connection, said, "Christian Science reveals the fact that this physical universe, so called, this world of finite sense, is already at an end, because unreal. And is it not fair to suppose that we are in gross and blinded ignorance who still support the sense testimony of a material earth and stellar universe and a physical creation?"

Thus Christian Science makes everything about us

that seems to be real, our own selves, our bodies, our minds, the earth on which we live, the trees and grass and flowers, the sky, the sun, the stars, everything to have no existence, no reality whatever, to be but the mythical imaginings of our own minds, and then even denies any existence, any reality to these minds.

Of course, if matter has no existence and there is not any physical body there cannot be any disease or sickness. If matter—that is, the body—is only a myth, and the mortal mind that thinks disease in connection with the body is also a non-existing myth, then surely the disease or sickness that is produced on this mythical body by this mythical mind would be the most mythical myth that could be produced upon this mythical earth. Christian Science says there is no such thing as matter, it has no reality whatever, is the same as absolute nothingness, so of course drugs which are material have no reality, no properties that could affect disease which is, if possible, even more nonexistent and mythical than they are. This is perfectly plain and almost self-evident.

The nonexistent, mythical nature of the mortal mind, which alone, in the teachings of Christian Science, can possibly sin, necessarily makes sin nonexistent and unreal. Mrs. Eddy substantiates this conclusion by statement after statement all through her book. 71:2, "Evil has no reality, is simply a belief, an illusion of mortal sense." 276:17, "If God

is admitted to be the only Mind and Life, there ceases to be any opportunity for sin and death." 480:23, "Evil is but an illusion, and has no real basis." 207:9, "Evil is the awful deception and unreality of existence." Mrs. Eddy even goes so far as to say that there is nothing that can sin or be punished for sin. It has previously been shown where Mrs. Eddy claimed that the real man, the only existing man, not only could not possibly sin, but God could not even give him the power or capacity to sin.¹ Again she says, 340:23, "One infinite God, good, . . . annuls the curse on man and leaves nothing that can sin, suffer, be punished, or destroyed." 105:13, "The mortal mind . . . is the criminal in every case." Mortal mind, myth, is the only sinner, and mortal mind has no existence.

Of the one who believes there is such a thing as sin in the world Christian Science asks, How did it get here? Did not God create all things? The Bible teaches that he made everything that was made. If he did, did he create sin and evil? Mrs. Eddy claims, 583:24, that "God made all that was made, and could not create an atom or an element the opposite of himself." If God is wholly good, how or why should he create evil? Why create evil and then punish the evil? These are subtle questions, and, no doubt, have confused a great many people. They arise from two

¹P. 33.

things: first, a misstatement of facts; and second, unclear thinking. We say God created all things, that he made everything that was made. And in a general sense that is true. He is the one supreme Creator and has no equal or rival. But in literal detail it is not wholly true. God created the physical universe. He created all intelligent beings and gave them what power they have. When God created us, in making us intelligent personal beings, he gave to us power and freedom to do and make some things ourselves. A woman makes her bread. She may not make the materials, but she puts them together, forms the loaf, and then bakes it. A jeweler makes his watch, a carpenter builds his house, a painter paints his picture. God does not do any of these things. If we waited until God took a hammer and nails and built us a house we would wait a long time. We can walk and talk and eat. God does not do these things for us. We think and reason and will. Our thoughts are our own creation as truly as God's thoughts are his. We love and hate, we give a poor man something to eat, or we steal money from the home of the rich. These and a thousand other things we do and we know it. It is not a fact that God literally makes or does everything, and neither the Bible nor philosophy nor common sense teaches that he does.

In the second place, sin is not a thing. It has no existence as a book or a chair or a human being. Sin

is the conscious wrong choice or act of a morally responsible, free, intelligent person. It is not a separate, distinct thing, and cannot be separated from that personal choice or act. God did not create sin or evil, neither did he create good or righteousness. God created man, created him in his image, that is, created him as an intelligent person, with moral insight to distinguish between right and wrong and with moral freedom and power of choice. In making man a morally responsible being he had to give him that knowledge, that freedom, and that power. Without it man would have been no more a morally responsible being than is a stick or a stone or a tree. Man, thus knowing right and wrong and being absolutely free to choose his course of action, does sometimes choose to do wrong just as at other times he chooses to do right. Sin is this conscious, free choice of wrong. It is not a thing that God created, but a conscious choice or purpose of an intelligent and free person. And every man knows in his own inner consciousness that he can and oftentimes does make choices that are wrong, just as at other times he can and does make choices that are right and good. A child at one time chooses to disobey his parents, and is perfectly conscious when he does it that he is doing wrong. At another time he chooses to obey and is conscious that he is doing the right. That wrong act of the child is just as much a reality as is the good act. So our

sins are just as much realities, just as much facts of life, as are our right acts. God does not any more create our good or right acts or choices than he does our wrong or sinful acts. He does not create either one of them. He created us morally free and responsible, and we voluntarily choose and do either good or evil. Theorize as much as we will, our inner consciousness and our good common sense tell us that this is true. And this is in perfect harmony with Bible teaching as well as with the facts of life.

CHAPTER IV

CHRISTIAN SCIENCE DOCTRINE OF SALVATION

Christian Science, in denying the reality of sin, making it only a fiction of the imagination of the mortal mind, denies all need of salvation or of a Saviour or Redeemer. In fact, it denies the whole Christian conception of salvation. This will be taken up in detail, for it is important to know just what Christian Science teaches upon this subject.

Earlier in this book it was shown how Christian Science teaches that sin has no reality, that it is not a tragic fact of life but a mere fiction of the mortal mind.¹ If this be true, then, there is nothing to be forgiven, nothing to be saved from. It teaches that there is no person, no soul, that sins. The real man, the only man that has any existence whatever, never did sin, does not now sin, cannot sin, and not even God can give him the power or capacity to sin.² The mortal man is the only sinner, and he has no existence, no reality, is only a myth.³ If this be true then there is no sinner to be saved. It teaches that there is no final judgment. Mrs. Eddy says, 291:28, "No final

¹Pp. 36, 39, 40.

²Pp. 32, 33.

³P. 37.

judgment awaits mortals," and again, 105:13, "there is nothing that can sin, suffer, be punished, or destroyed." There is no such thing as a lost soul. 481:29, "In Science we learn that it is material sense, not a soul which sins, and it will be found that it is the sense of sin which is lost, and not a sinful soul." Hence, if there be no lost souls, no sinful souls, and there be no penalty or suffering or final judgment, it is pretty hard to see where salvation in any real sense of that word is coming in. Sin has no reality. The mortal man is the only sinner and he has no existence. The mortal man is not the real man and cannot become the real man, but will ultimately simply disappear into nothingness. He is not a child of God, and hence he cannot be redeemed or brought back to his original sinless state. 476:13, "Mortals are not fallen children of God. They never had a perfect state of being which may subsequently be regained. Mortals will disappear."

Hence Christ's mission, in so far as he had a mission, was not to save people from sin and its awful consequences, as we have believed and as the New Testament teaches, but was simply to destroy *belief* in sin, to show that God is all and that God is good and that therefore, there can be no evil, no sin. Mrs. Eddy says, 26:16, "His mission was to reveal the science of celestial being, to prove what God is, and what he does for man." 473:6, "Christ came to de-

stroy the belief of sin." *Miscellaneous Writings*, p. 63, "If there is no sin, why did Jesus come to save sinners? Jesus came to seek and to save such as believe in the reality of the unreal, to save them from this false belief." There is no forgiveness, no remission of sins, in the New Testament sense of the word, in Christian Science doctrine. 497:9, "We acknowledge the forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal." 339:2, "Truth destroys error, and love destroys hate. Being destroyed, sin needs no other forgiveness." Although Mrs. Eddy says over and over again that there is no suffering for sin, yet she claims that forgiveness will not change the result of one's action, that he must suffer the full consequences. 5:9, "There is no discount in the law of justice and we must pay the utmost farthing." 6:1, "We cannot escape the penalty due to sin."

In Christian Science there is no redemption through the sacrifice of Jesus Christ, no atonement for sin. Mrs. Eddy says that the death of Christ meant no more than his life. She says, 23:3, "One sacrifice, however great, is insufficient to pay the debt of sin. The atonement requires constant self-immolation." So that the sacrifice of Jesus Christ upon the cross had no special efficacy for us. In fact, she even denies the death of Jesus altogether. She says, 44:28, 5, "His disciples believed Jesus to be dead while he was hidden

in the sepulchre, whereas he was alive." "The lonely precincts of the tomb gave Jesus a refuge from his foes, a place to solve the great problem of being." So that what he claimed to be his death was only a ruse to fool and escape his enemies. Christian Science nowhere places any value upon or ascribes any redeeming efficacy to the death of Jesus Christ. There is no Communion or Lord's Supper observed in any Christian Science church anywhere, no taking of the bread and wine in memory of the broken body and shed blood, the sacrifice of Jesus upon the cross for our redemption. There is no new birth, no regeneration, no conversion in any such sense as that in which the term is ordinarily understood, in Christian Science teaching or doctrine. There is no new divine life that comes into the soul of the redeemed sinner to enable him to overcome; no abiding in Jesus Christ and receiving divine life from him as the branch abides in the vine and receives its life and strength from the vine; no salvation by repentance and forgiveness; no justification by faith in Jesus Christ as a personal Saviour. In fact, Mrs. Eddy openly says, that Christ is not a personal Saviour: *Miscellaneous Writings*, p. 180, "Christ is the impersonal Saviour." Edward A. Kimball, C.S.D., in his booklet, "Christian Science; its Advantages to Mankind," p. 46, says, "What shall I do to be saved? An answer that is veiled in mystery or mysticism—one that taxes the credulity of man to

the utmost limit by asking him to have faith in that which he cannot understand . . . is not practical."

What then does Christian Science teach in regard to sin and salvation? For, in spite of its denials of sin, it is nevertheless trying to get rid of it, just as it denies all reality to sickness, and yet spends most of its time in trying to cure and get rid of disease. Hermann S. Herring, P.B., in his booklet called "Science of Salvation," p. 13, says: "Salvation, or deliverance from evil, is a mental process . . . through education and experience." And indeed that is just what Mrs. Eddy makes it to be. It is salvation by personal reformation, and that through one's own personal understanding of a principle and not by any divine power or aid given from above. It is always an intellectual process, a process of understanding. In her definition, 593:20, she says, "Salvation—Life, Truth, and Love understood and demonstrated as supreme over all." On p. 384:30, she says, "sickness, sin, and death must at length quail before the divine rights of intelligence." As was said before, there is no forgiveness of sins, no redemption through the sacrifice of Jesus Christ, but rather simply an understanding of the principle that God is all, God is good and therefore all is good, and sin and evil have no reality.

There is no suffering or penalty, no judgment hereafter. Understanding this, the thing to do is just to

go ahead and forget all about it. It is reformation always through this understanding, and never salvation by faith in Jesus Christ as a personal Saviour. This will be seen all through the following passages, and it is in hundreds of others, were there the space to give them. Preface, 11:11, "By operation of divine Principle before which sin and disease lose their reality." 480:29, "If sin, sickness, and death were understood as nothingness, they would disappear." 15:16, "In the quiet sanctuary of earnest longing we must deny sin and plead God's allness." 339:28, "To get rid of sin through Science is to divest sin of any supposed mind or reality . . . you conquer error by denying its verity." 447:24, "To put down the claim of sin, you must detect it, remove the mask, point out the illusion, and thus get the victory over sin and so prove its unreality." Then she says, 404:26, "Healing the sick and reforming the sinner are one and the same thing in Christian Science. Both cures require the same method and are inseparable in Truth." 395:10, "The same principle cures both sin and sickness." 406:3, "Sin and sickness are both healed by the same principle." Now notice in connection with the above the following passages describing the method of physical healing. Preface, 11:11, "The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine principle, before which sin and disease lose their reality in human con-

sciousness." 376:21, "Therefore the efficient remedy is to destroy the patient's false belief." 447:27, "The sick are not healed merely by declaring that there is no sickness, but by knowing that there is none." 165:19, "Your remedy lies in forgetting the whole thing."

Not one word is said in all of these passages concerning forgiveness, redemption, justification by faith, regeneration, or in fact, concerning any work wrought in the heart or life by God or by Jesus Christ or by the Holy Spirit; nothing is said about any divine help given or offered to the sinner to enable him to overcome or to escape from his sins. It is all reformation, getting rid of sin by the understanding of a principle, realizing its nothingness and then forgetting about it—no adoption, no sonship, no companionship with Jesus or the Father, no offered hope of a glorious hereafter with Jesus and the redeemed. And although the author has read Mrs. Eddy's book through carefully several times, he has never found these things taught anywhere in the book. Surely this is not Christianity, else Christ and his disciples did not know Christianity.

CHAPTER V

CHRISTIAN SCIENCE PHILOSOPHY

The question is often asked, Is the Christian Science doctrine of God and the universe pantheistic? Christian Scientists say, "No." They deny it very emphatically. And in a sense they are right. Pantheism is "the doctrine that the universe, taken or conceived of as a whole, is God; the doctrine that there is no God but the combined forces and laws which are manifested in the existing universe." In other words, pantheism says that everything is God. Christian Science says that God is all, God is everything. Now that sounds as though they were very much alike. But when one comes to examine and analyze the two he will see that they are not at all alike. For pantheism accepts the physical universe as it is, or as it seems to be, with all of its matter, its forces and laws and life and intelligence, and says that all of these combined make or constitute God. Christian Science, on the other hand, says that all of this physical universe, with its apparent matter, forces, laws, life, intelligence, is not an actuality, has no reality whatever, is only the dream of a mythical, mortal mind. It

says God is all, but these things are not a part of that all, for they do not exist, they have no reality. God is Soul, Mind, Spirit, and since God is all, therefore, all must be soul, mind, spirit, and there can be no physical universe. Pantheism begins with the universe of apparent reality and says that it is all there is, that there can be nothing outside of it, and hence, denies any other God. Christian Science begins with God, says that he is all, that there can be nothing outside of him, and hence, denies all existence, all reality to the apparent universe.

Christian Science philosophy is one of deduction. Mrs. Eddy starts with the proposition that God is all. She takes this in a metaphysical and literal sense. Hence she is forced to absolutely deny any existence whatever to anything that is not God. If she admits that a thing that is not God has any existence, any reality whatever, however shadowy, then she must admit that God is not absolutely and entirely all, and her philosophy of deduction fails. If she admits that matter or the phisical body or the physical universe or even the mind of man, or anything whatever, that is not God has any existence at all of any kind, any shadow of an existence, even for the shortest instant of time, then for that instant God is not absolutely and literally all. And if there is an instant, however short, in which God is not absolutely all, then she might as well admit there are a thousand in-

stants or that there is even an eternity in which he is not all. So her philosophy, if she would be at all consistent, forces her to absolutely deny any existence whatever to matter, to the physical universe, to man, to Jesus Christ, to the Holy Spirit, in fact, to everything that seems to us to have existence; or else, on the other hand, if she admits any existence, any reality whatever, even temporary reality, to any of these things she must admit that they are God; but that would be the baldest pantheism. Has God ever created anything at all? If he has, is that creation God? Did God create himself? If this creation is not himself, then it is not God, and her proposition that God is all fails. Does God think? If he does, are his thoughts God? If they are not, then God is not all. To avoid this dilemma she says that all is God and God's reflection. But what does she mean by God's reflection? Does she mean something that is not God but which is in the likeness or image of God? If she does then God is not literally all. Is a man's reflection in a glass himself? No one who thinks at all clearly would say that it is. If she means that this reflection is a part of God then she becomes necessarily pantheistic. Thus when one tries to follow out the fundamentals of her philosophy to their logical conclusion he soon becomes lost in a maze of self-contradiction or else of bewildering uncleanness.

The claim is made that Mrs. Eddy's philosophy in

its denial of objective reality to matter, to material drugs, to the human body, and to the physical universe, and in its conception that they are only the creation or product of human thought, is a revolt against the gross materialistic conceptions of the past century, is more idealistic, and as such is nearer to the advanced philosophic thinking of recent years than is most of our religious philosophy. And this claim has had considerable weight with some, even thinking people, who have not taken the pains to go to the bottom of it.

It is true that the idealist, in order to avoid an impossible dualism in the world, denies that matter and the physical universe are wholly different from mind and thought. And in that the best philosophy of to-day shows that he is right. If matter and the physical universe were wholly and absolutely different from mind and thought, then it would be hard to see how there could be any communion or interchange between them; how, for instance, mind could grasp or know or understand that which was or is wholly and absolutely different, and entirely out of the realm of mind and thought. In fact, it would be an impossibility. Hence, the idealist concludes that matter and the physical universe, because they and the forces and laws governing them can be known and understood by the mind and thought of man, must therefore be the product of mind and must be of the nature of thought. And in that the best philosophy upholds him. But

the pure idealist goes too far and makes a mistake when he claims that matter and the physical universe are not only the product of mind and of the nature of thought, but are the product of the individual man's mind, that is, that his mind makes or thinks its own physical world, and that all the reality there is to any physical object, such as his own body, a tree, a house, a mountain, or a star, is the reality that his own mind gives to it, and that these things have no objective reality whatever independent of his mind, that in reality there is nothing there except as he thinks it there.

Undoubtedly this is Mrs. Eddy's conception and the conception of Christian Science. It is all through her book everywhere. It is true that Mrs. Eddy is not always consistent in the statement of any of her theories, but in so far as she is consistent in anything, she is consistent in this conception, only that she carries it much farther than even the wildest idealist ever dreamed of carrying it. She not only denies any objective reality to matter and the physical universe and makes them wholly the product of the human mind and thought, but she even goes so far as to say that this human mind that thinks matter and the human body and the physical universe itself has no reality whatever, no real existence and is only a myth, a delusion. The pure idealistic theory has long ago been exploded. It has been shown to be an abso-

lutely impossible theory. We all realize that our bodies, the trees, the houses, the mountains, and the stars are here about us just as truly and as actually whether we think them here or not. This physical world, whatever its objective nature may be, is not the product of my thought, nor of your thought, nor of all our thoughts combined. It would exist just as truly whether I thought about it or not, or whether you thought about it or not, or whether any human being at all thought about it. I cannot change it by thinking it something else. I cannot change its nature, nor can I change the forces or laws that govern it, by my thinking. Neither can you. Neither could all of humanity combined. We all realize that there is an objective reality to this physical universe, which objective reality is absolutely independent of our thought about it. If by some catastrophe, some deadly plague, the whole human race should suddenly be wiped out of existence, this earth would be here just the same with its mountains and rivers and oceans, with its various forces and laws acting just the same as now. So whatever the nature of this objective reality, of one thing we are absolutely sure, that matter and the physical universe have some kind of objective reality, there is something there wholly independent of our human thinking. So that if Mrs. Eddy went no farther in her philosophy than the pure idealist, her philosophy would be wholly untenable. But when

she goes so far as to say that matter and the physical universe have no objective reality whatever, but are wholly the creations or imaginings of the human mind, and then denies to that mind any existence whatever, and makes it only a nonexisting myth, she places her philosophy outside the pale of all intelligent thinking.

If Mrs. Eddy and Christian Science claimed that matter and the physical universe were in their objective reality, not grossly material and wholly different in nature from mind and thought, but were the creation, the product of mind and were of the nature of thought—not the creation or product of the human mind but of the divine mind—then her philosophy might claim the sanction of many of the most scholarly thinkers of today. In fact, many leading philosophers are agreed that this whole physical universe is not grossly material, wholly different from and independent of God's mind and thought, but is the direct projection or creation of God's thought, and that thus being the product of the mind and thought of God it is necessarily of the nature of thought, and therefore, is capable of being understood and appreciated by intelligent thinking beings. They hold that God, in the mystery of his creation, has given to this product of his thought a permanence and a stability that is not ephemeral and fleeting, but more or less abiding, so that things have an abiding objective reality wholly independent of our thinking, and yet of such a nature

that the human mind can grasp and understand them. These minds, these souls of ours are also the creation of God's mind, and because they are created in his image they have the power to think and to understand and to know. And thus the human mind and the universe about us, both being the creation of the divine Mind, have been so created that the human mind can grasp and understand the reality of the surrounding world. An impossible dualism in the world's life is thus avoided, and we have a philosophy that is in perfect harmony with Bible teaching and in perfect accord with the facts and experiences of human life. But this theory or philosophy is as wholly different from that of Mrs. Eddy as hers is different from the grossest and most literal materialism. This is in harmony with human intelligence and with divine creation; hers totally annihilates all human mind and all human intelligence, denies God's creatorship of the world and, in fact, denies all reality to the world itself.

CHAPTER VI

SOME CLAIMS BLASPHEMOUS

To the one who believes in the Bible as the Word of God, and who believes in the New Testament conception of Jesus Christ and the Holy Spirit, some claims of Mrs. Eddy and Christian Science must seem rankest blasphemy. It would be hard for him to think of them in any other way. Mrs. Eddy undoubtedly places her book, "Science and Health with Key to the Scriptures," on an equality, if not even above the Bible. It is always read when the Bible is read, and is as binding on all Christian Scientists. She claims that it was literally dictated to her by God himself. In one place she says, "The works I have written on Christian Science contain absolute truth, and my necessity was to tell it. I was a scribe under orders, and who can refrain from transcribing what God indites?" In January, 1901, she said, speaking of her book, "I should blush to speak of Science and Health with Key to the Scriptures as I have were it of human origin, and I, apart from God, its author; but as I was only a scribe echoing the harmonies of heaven . . . I cannot be supermodest." She often speaks of the mis-

takes and errors of the Bible, see 139:15f. On p. 527:26, speaking of the Genesis account of creation, she goes even so far as to say, "Here the *lie* represents God as repeating creation," and again on p. 524:27, speaking of a certain Bible statement she says, "It must be a lie." Yet she says of her own book, 547:3, "If one statement in this book is true, every one must be true." She claims that she has given a fuller revelation of God's truth to the world than did Jesus Christ. She says, 147:24, "Our Master healed the sick, practiced Christian Healing, and taught the generalities of its divine principle; but he left no definite rule for demonstrating this principle of healing. This rule remained to be discovered in Christian Science." She even goes so far as to say, 144:30, that "it is a question today whether ancient inspired healers understood the science of Christian healing." She claims that her book has to separate the truth of the Bible from its error. 548:3, "Christian Science separates error from truth, and breathes through the sacred pages the spiritual sense . . ." Of Revelation 10:1f, where the Bible speaks of the angel who had a little book in his hand, Mrs. Eddy says, 558:9, "This angel or message which comes from God, clothed with a cloud, prefigures Divine Science," and implies that this little book is her Science and Health. She says, 559:2, "Did this little book contain the revelation of Divine Science"? and then says, "Mortals, obey the heavenly

angel. Take Divine Science. Read this book from beginning to end."

It was shown earlier in this book that Mrs. Eddy denies the personality of Jesus Christ and makes him only the reflection of a principle. A further examination of her teaching will show that she makes this principle, or rather reflection of a principle, this Christ, to be Christian Science. In one of the earlier editions of her book she says, "The second appearing of Jesus is unquestionably the second advent of the advancing idea of God as in Christian Science." On p. 134:21, she says, "The true Logos is demonstrably Christian Science." The term "logos," as is well known, is the Bible term used in the first chapter of John's Gospel for Christ. Again, she says, 107:7, speaking of the divine principle of healing, "This apodictical (self-evident) principle points to the revelation of Immanuel, 'God with us,'—the sovereign ever-presence." This term "Immanuel" is another Bible term applied to Jesus Christ. Dr. Fluno, to whom reference has been made, said in his Freeport address, "Christian Science is the Lamb of God that taketh away the sins of the world. It is the veritable Christ that has come the second time without sin unto salvation." In an illustrated poem entitled, "Christ and Christmas," written by Mrs. Eddy, published and copyrighted by her in 1894, there is a picture labeled "Christian Unity" in which Jesus is represented as

seated upon a stone holding the right hand of Mrs. Eddy, and about the head of each figure is a halo, showing that she placed herself on an equality with Jesus. What is such teaching as this if it is not blasphemy?

The statements of Mrs. Eddy in regard to the Holy Ghost are equally blasphemous. On p. 331:31, she says, "God the Father-Mother; Christ, the spiritual idea of sonship; Divine Science or the Holy Comforter—these three express in divine Science the three-fold, essential nature of the infinite." In her glossary, 588:7, she gives the definition of the Holy Ghost as Divine Science. On p. 271:20, she says, "Our Master said, 'But the Comforter . . . shall teach you all things.' The Science of Christianity is the Comforter which leadeth into all truth." Again, on p. 43:7, she says, "The advent of *this understanding* is what is meant by the descent of the Holy Ghost—that influx of Divine Science which so illuminated the Pentecostal Day and is now repeating its ancient history." 46:30, "His (Christ's) students then received the Holy Ghost. By this is meant that by all they witnessed and suffered, they were aroused to an enlarged understanding of Divine Science." 562:1, "John saw in those days the spiritual idea as the Messiah, who would baptize with the Holy Ghost—Divine Science." 55:27, "'He shall give you another Comforter, that he may abide with you forever.' This Comforter I un-

derstand to be Divine Science." 127:28, "It (Divine Science) is a divine utterance,—the Comforter which leadeth into all truth." What could be ranker blasphemy than this? Note what the Saviour said concerning blasphemy against the Holy Ghost: Matt. 12: 31, 32, "I say unto you, All manner of sins and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall never be forgiven him, neither in this world, neither in the world to come." Also, Mark 3:28, 29, "Verily, I say unto you, All sins shall be forgiven unto the sons of men and blasphemies wherewith soever they shall blaspheme; but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." What was their blasphemy? It was attributing the work of the Holy Spirit to an evil source, identifying the Holy Spirit with the Spirit of evil. Is not that what Mrs. Eddy and the Christian Scientists have been doing—identifying the Holy Ghost with this evil and unchristian doctrine which denies the personality of God, denies the personality of Jesus Christ, denies the personality of the Holy Ghost, denies the reality of sin and the need of a Saviour, denies the redemption and the atonement, denies in fact every fundamental belief of the Chris-

tian Religion? If these utterances which make the Holy Ghost to be this evil doctrine are not the sin against the Holy Ghost, they at least come dangerously close to it.

Summing it all up briefly, Christian Science denies the personality of God in any real sense of personality and makes him simply a principle to be understood—the principle love, truth, etc. It denies the personality of Jesus Christ, divides him into two, makes Christ to be simply a spiritual idea, a royal reflection of God or divine principle, and makes Jesus to be the human manifestation of this idea or reflection, whatever that may mean. It denies the death of Jesus Christ, the resurrection of Jesus Christ, and the atonement of Jesus Christ in any real sense of atonement for sin. It denies all reality to sin or evil, denies that there is any penalty or suffering or judgment for sin, denies all need of repentance for sin, denies forgiveness of sin, denies conversion, regeneration, adoption, and communion. It makes the Holy Spirit to be Christian Science. It makes prayer to be merely the intellectual understanding of a principle. It denies the personality and the mentality of man and makes him merely a reflection. It denies absolutely all reality to matter, to the human body, and to the whole physical universe, and makes them simply the imaginings of the mortal mind, and then denies that that mortal mind has any existence. Thus, as was intimated in the beginning,

it denies every fundamental tenet of the Christian faith. It goes even farther and denies almost every fact, almost every belief or theory, upon which human knowledge or learning is based.

PART II

CHRISTIAN SCIENCE HEALING SYSTEM

CHAPTER I

ITS CLAIM TO BE A REVIVAL OF APOSTOLIC DIVINE HEALING

The one claim of Christian Science that in all probability appeals more strongly than any other to the great majority of people is its claim to divine healing. A large number of the people who have gone into Christian Science have undoubtedly been people more or less sick who have been led into it with the hope of securing health. They have been Christian people who believed in the Bible and who believed that Christ has power to heal sickness as well as to forgive sins. Christian Science has come to them claiming to be a revival of the divine healing of apostolic times. It has said to them that Jesus healed people when he was here on earth, and his disciples after him healed the sick, cleansed the lepers, opened the eyes of the blind, and that they did this not with drugs, not with medicine, not by human surgery; which is all very true.

This divine healing, it will be admitted by everyone, was a real part of early Christianity. Before Jesus left the earth he told his disciples to heal the sick, to

cleanse the lepers, and to raise the dead, as well as to preach the gospel. And for a number of years after Jesus left this earth his disciples did heal the sick. But after two or three centuries the healing work of the church seemed to cease. Whether the church lost her divine power and forgot her divine injunction through lack of faith and increased worldly prosperity, or whether this special healing gift was given and intended as a special testimony for a special time in the beginning history of the church and was never intended to be permanent, is a question upon which people differ. But one thing is certain, whatever the cause, the divine healings of the early apostolic church have not continued down through the centuries. Christian Scientists say that Mrs. Eddy and Christian Science are bringing back this lost power and truth of Jesus Christ and the early church, and that Christian Science is really a revival of early apostolic religion with its accompanying physical healing. This is undoubtedly a strong appeal and it is not to be wondered at that many earnest, sincere, Christian people who believe in the Bible, who believe that Jesus Christ did heal, and healed without medicine, and who believe that he has just as much power to heal now as he had then, are led into Christian Science by the seeming plausibility of their claim. But let us examine this claim and see if the purported Christian Science healings are in any sense like the healings of Jesus and of

his disciples; whether the way the Christian Scientists attempt to heal people to-day is in any sense similar to the way that Jesus and the early disciples healed; whether their purported healings can at all be called divine healings; and, in fact, whether they are really producing results in any measure comparable to those of Jesus and his disciples, or are producing results of healing at all worthy of mention.

CHAPTER II

UNDERLYING PRINCIPLES DIFFERENT
FROM THOSE OF CHRIST AND THE
EARLY CHURCH

Careful study will show that the underlying principles of Christian Science healings are wholly different from those of Jesus Christ and of the early disciples. These early healings were accomplished not by the use of drugs, not by human surgery. That will be admitted by everyone. Jesus healed by his own innate divine power. He seemed to be a perfect master over nature, disease, sin, and death, and by his own will power, his own inner divine energy, he conquered. He spoke to the storm out on the little lake and immediately it ceased, so that the disciples said, "What manner of man is this, that even the winds and the sea obey him!" He said to the man sick of the palsy, "Thy sins be forgiven thee," and when the bystanders criticised him he said, "Whether is it easier to say, Thy sins be forgiven thee, or to say, Rise up and walk? But that ye may know that the Son of man *hath power* on earth to forgive sins, I say unto thee, Arise, and take up thy bed." When the centurion came to Jesus telling of his servant that was sick Jesus said, "I will come and heal him." The

centurion said, "I am not worthy that thou shouldst come under my roof, but speak the word only, and my servant shall be healed. For I also am a man under authority, and I say to one, Go, and he goeth; to another, Come, and he cometh; and to my servant, Do this, and he doeth it," and Jesus commended him for this remarkable faith in his divine power. Of the woman who touched his garment and was healed he said, "I perceive that virtue has gone out of me." Thus Jesus himself, as a divine personal being, by his own will power healed the sick. He spoke as one in authority, as one who has power to do what he wills. The leper said to him, "If thou wilt thou canst make me clean." Jesus said, "I will, be thou clean." To the sick damsel he said, "I say unto thee arise," to the demoniac he said, "Come out of the man, thou unclean spirit;" to the man with a withered hand he said, "Stretch forth thy hand"; to the woman who had an infirmity eighteen years and was bowed together he said, "Woman, thou art loosed from thine infirmity"; to the blind man, "Receive thy sight"; to the dead son of the widow of Nain, "Young man, I say unto thee, arise"; to the dead Lazarus, "Lazarus, come forth."

The disciples also healed, not by getting people to understand the truth, or to understand some system of philosophy or religion, but either by a special divine power given to them by Jesus Christ or by invoking the divine power of Jesus Christ himself. When

Jesus sent out his disciples he sent them forth "to preach and to *have power* to heal sickness and to cast out devils." He sent out the disciples two by two and "*gave them power* over unclean spirits." He called his disciples and "*gave them power and authority* over all devils and to cure diseases." And again he says, "*Behold, I give unto you power* to tread on serpents and scorpions and over all of the power of the enemy." The book of Acts tells that "*Stephen, full of faith and power, did great wonders and miracles among the people*"; and that the "*Lord gave testimony to the word of his grace and granted signs and wonders to be done by the disciples' hands*"; and again it says that "*God wrought special miracles by the hand of Paul.*" To the evil spirit of the damsel Paul said, "*I command thee, in the name of Jesus Christ, to come out of her.*" To the cripple, Peter said, "*In the name of Jesus Christ of Nazareth, rise up and walk.*" At the death of Dorcas "*Peter kneeled down and prayed, and turning him to the body, said, Tabitha, arise.*" To Elymas, the sorcerer, Paul said, "*Behold the hand of the Lord is upon thee, and thou shalt be blind.*" James said, "*The prayer of faith shall heal the sick, and the Lord will raise him up.*" Thus in all these cases the healing was accomplished either by this special divine power granted to the disciples by Jesus Christ, or else by the direct power of Jesus Christ in answer to the faith and prayer of the disciples.

Compare with this New Testament method the Christian Science method of healing. What is it that brings healing to the Christian Science patient? Is it faith in the power of Jesus Christ to heal? No. Mrs. Eddy says, 167: 3f, "If we rise no higher than blind faith the science of healing is not attained." 15: 28, "Understanding, and not belief, gains the ear and right hand of omnipotence . . . and calls the infinite blessing." 487: 30, "Faith relies upon an understood principle. This *principle* makes whole the diseased." 488: 11, "The Scriptures often appear, in our common version, to approve and endorse belief when they mean to enforce the necessity of understanding." Is it in answer to the patient's prayer, to his asking God for healing, that God by his divine power heals? No. Mrs. Eddy says, 167: 1, "Should we implore a corporeal God to heal the sick of his personal volition, or should we understand the infinite divine principle which heals?" It is the principle that heals and not the will of God. 146: 15, "Scholasticism clings for salvation to the person, instead of to the divine Principle of the man Jesus; and his Science, the curative agent of God, is thus silenced." The following quotation from a recent pamphlet entitled, "Christian Science — Its Advantage to Mankind," by Edward A. Kimball, C.S.D., a prominent Christian Science official, is here given to show that Mrs. Eddy's meaning has not been misrepresented. He says, "Instead of being the

prayer of petition it is the prayer or mental modus of demonstration." "Instead of asking God to interpose and heal the sick by way of response to prayer, the work in Christian Science is in recognition of the fact that all . . . necessary to the healing of the sick has ever existed and needs only to be realized and appropriated by humanity."

In fact, anyone who reads Mrs. Eddy's book at all carefully will see all the way through it that what she calls divine healing is not in any way or in any sense healing by a special act of divine will or by the exercise of divine power. In Christian Science neither God nor Jesus Christ heals anybody. Rather the patient heals himself through and by his understanding of truth, of divine principle. It is truth that heals, and not a divine person. It is the understanding of this truth, this principle, that brings health to the sick, and not the divine power of a personal Jesus Christ, exerted because of the faith or prayer of the individual. Hundreds of quotations from Mrs. Eddy's book might be given to show that this is the Christian Science conception, but a few will suffice. She says, 146:24, "The divine origin of Science is demonstrated through the holy influence of *truth* in healing sickness and sin." 171:28, "The *truth* that life and intelligence are spiritual, never material, destroys sin, sickness, and death." 126:24, "I have demonstrated through the mind the effects of truth on the health."

135: 12f, "When *truth* heals the sick it casts out evils, and when truth casts out the evil called disease, it heals the sick." 167: 30, "Only from radical reliance on *truth* can scientific healing power be realized." 144: 27, "When the science of being is universally understood, every man will be his own physician, and *truth* will be the universal panacea."

Of course it is the understanding of this truth, this principle, that really brings the healing benefit to the patient. 16: 20, "Only as we rise above all sensuousness and sin can we reach the heaven-born aspiration and spiritual consciousness . . . which *understanding* heals the sick." 14: 25, "Entirely separate from the belief and dream of material living is the divine life, revealing spiritual understanding and the consciousness of man's dominion over the whole earth. This *understanding* casts out error and heals the sick." Mrs. Eddy even claims that the healings in Christ's time were due not to Christ's divine power or volition, but to the power of truth and its understanding. She says, 136: 2, "He (Christ) taught his followers that his religion had a divine *principle* which would cast out error and heal both the sick and the sinning." 137: 1, "His (Christ's) students saw this *power of truth* heal the sick." 138: 30, "It was this *theology* of Jesus which healed the sick and the sinning. It is this *theology* in this book (*Science and Health*) and the spiritual *meaning of this theology* which heals the

sick." 141:13, "In healing the sick and sinning Jesus elaborated the fact that the healing effect followed the *understanding* of the divine principle." 146:24, "This *healing power of truth* must have been far anterior to the period in which Jesus lived."

What is this truth, this divine principle, in Christian Science that heals the sick? Briefly, it is this. God is all. God is spirit. And since God is all, therefore, everything that is, is spirit. Matter has no reality; our physical bodies are not real; they have no true existence and are but creations of the mortal mind. Matter has no mind; therefore, it cannot suffer pain or be sick. Again God is perfect, and since the real man is God's reflection he too must be perfect, and cannot be imperfect, sick, or sinful. Hence sickness and disease have no reality, are but false beliefs, and need but to be detected as such, declared so, and then forgotten. This is the truth, the divine principle, that underlies all Christian Science healing. It is the understanding of this truth, this principle, that heals. And the work of the practitioner is to get people to understand this truth, this divine principle.

The following passages from Mrs. Eddy's book will show her theory that sickness and disease are unreal and are but false beliefs of mortal mind. 169:10, "Disease has a mental origin." 166:2, "The human mind is all that can produce pain." 153:22, "This so-called mind makes its own pain." 159:30, "A man's

belief produces disease and all its symptoms." 153:18, "A boil simply manifests, through inflammation and swelling, a belief in pain, and this belief is called a boil." 153:26, "We have small-pox because others have it; but mortal mind, not matter, contains and carries the infection." 161:3, "We say, I burn my finger. That is an exact statement, mortal mind and not matter burns it." 423:27, "Ossification, or any abnormal condition or derangement of the body is as directly the action of the mortal mind, as is dementia or insanity. Bones have only the substance of thought which forms them. They are only phenomena of the minds of mortals."

That her conception of God's allness, his spiritual nature and his perfection, and hence man's spiritual nature and perfection as God's idea or reflection, together with her conception of the unreality of matter, disease, and sickness—that this is the truth that underlies all her healing will be seen from the following statements. 200:9, "Life is, always has been, and ever will be independent of matter, for life is God and man is the idea of God . . . not subject to decay." 424:5, "Under divine providence there can be no accidents, since there is no room for imperfection in perfection." 428:22, "The science of being reveals man as perfect even as the Father in heaven is perfect." 302:19, "He (man) is above sin or frailty." 480:19, "Man is incapable of sin, sickness,

and death." Preface, XL:9f, "The physical healing of Christian Science results now as in Jesus' time, from the operation of divine principle before which sin and disease lose their reality. . ." 428:30, "The author has healed hopeless organic disease and raised the dying to life and health through the understanding of God as the only life." 450:19, "The Christian Scientist will overcome evil, disease, and death by understanding their nothingness and the allness of God or good." 482:27, "Christian Science is the law of Truth which heals the sick on the basis of one mind or God. It can heal in no other way." 460:5, "Our system of mind healing rests on the apprehension of the nature and essence of all being —on the divine mind and love's essential qualities."

In the practical application of the understanding of this truth, this divine principle, in the cure of disease, two methods are used with more or less confusion. First, the mortal mind may by its own belief or will power overcome pain or sickness. Whatever good is done by drugs or medicine or surgery, Mrs. Eddy claims, is due to this mortal mind's activity. She says: 169:23, "It is mortal mind, not matter, which brings to the sick whatever good they may seem to receive from drugs." 174:22, "Mortal belief is all that enables a drug to cure mortal ailments." As was stated earlier, Mrs. Eddy claims that this mortal mind which produces the mortal body has absolute control over it.

She says, 162:12, "Experiments have favored the fact that mind governs the body, not in one instance, but in every instance." 220:30, "Mortal mind . . . controls the stomach, bones, lungs, heart, blood, etc., as directly as the volition or will moves the hand." And, of course, a mind that has such absolute control as that can by its own will power banish disease, if it so chooses. But that is not Christian Science healing. Mrs. Eddy says, 144:14, "Human will-power is not Science. Human will belongs to the so-called material senses, and its use is to be condemned." 144:20, "Truth, and not corporeal will, is the divine power which says to disease, peace, be still."

The second or real method of Christian Science healing is to understand the truth, the divine principle that man, being God's reflection, image, cannot have material disease; that man, as God's reflection was, is, and always will be perfect, and therefore cannot have any imperfection, disease, or pain—and the understanding of this truth, this principle, will banish disease permanently and all one needs to do then is to go ahead and forget it. She says, 453:29, "A Christian Scientist's medicine is mind, the divine Truth, that makes man free." 14:12, "Become conscious for a single moment that life and intelligence are purely spiritual, neither in nor of matter, and the body then will utter no complaint. If suffering from a belief in sickness, you will find yourself suddenly

well." 120:15, "The divine Principle of Science, reversing the testimony of the physical senses, reveals man as harmoniously existent in Truth, which is the only basis of health; and this Science denies all disease." 376:21, "The efficient remedy is to destroy the patient's false belief by both silently and audibly arguing the true facts in regard to harmonious being." 424:28, "To prevent or to cure scrofula and other so-called hereditary diseases, you must destroy the belief in these ills and the faith in the possibility of their transmission." 425:6, "If the case to be mentally treated is consumption, take up the leading points included (according to belief) in this disease. Show that it is not inherited, that inflammation, tubercles, hemorrhage, and decomposition are beliefs, images of the mortal thought superimposed upon the body, that they are not the truth of man, that they should be treated as error and put out of thought. Then these ills will disappear." 375:23, "Destroy the belief, show mortal mind that muscles have no power to be lost, for mind is supreme, and you cure the palsy." 447:27, "The sick are not healed merely by declaring that there is no sickness, but by knowing that there is none." 426:11, "If belief in death were obliterated and the understanding obtained that there is no death, this would be a 'tree of life.'" 165:19, "Your remedy lies in forgetting the whole thing; for matter has no sensation of its own, and the human

mind is all that can produce pain." She says, 446: 5, "A thorough perusal of the author's publications heals sickness." And the way it heals is that it leads to an understanding of this truth, this divine principle.

Thus we are led to see that the method of Christian Science healing is absolutely different from the method of healing used either by Jesus Christ or by his followers. Jesus healed by his own divine power, because he was master over disease. The healings of the early church were always through and by the power of the divine Christ. Neither Jesus nor his disciples ever asked for any understanding of truth or of principle or of anything else on the part of the one healed. Jesus did in some instances commend their faith, but their faith was a trust in him and in his divine power to heal, and not a mere understanding of the unreality of disease, or the allness of God, or the perfection of the real man. How could the dead son of the widow of Nain or the dead Lazarus be raised to life by their understanding of a principle? The fact is, there is absolutely nothing in common between the Christian Science method of healing and that of Jesus and his disciples. In no intelligent sense can Christian Science healing, which is merely the understanding of a principle, be called divine healing. Neither God nor Jesus Christ, as personal beings, have anything whatever to do with any Christian Science healing. There is no exercise of divine power what-

ever. How could there be if disease has no reality whatever and is only a false belief of the mortal mind to be understood and then forgotten?

In actual practice the method of Christian Science healing, in some respects at least, is not far removed from the old heathenish incantations of the witches and wizards and fetish doctors that were indulged in during the dark ages and that even now are still practiced among some of the most uncivilized peoples of Africa, India, and the South Sea Islands, and among some of the savage or half-civilized tribes of American Indians. These witches and wizards went over and over their weird and monotonous incantations as a magic to drive away disease and sickness. We laugh at, or else deplore, the awful ignorance and superstition of people who would think that any such incantations could cure anybody. Yet how different are the people of this twentieth century of Christian civilization who, when they are sick, have a Christian Science healer come and say over them a lot of magic phrases, or even more absurd, who pay a Christian Science healer fifty or one hundred miles away, to go over a lot of Christian Science incantations as an absent treatment to cure their diseases? Of course the Christian Scientist will say that it is not an incantation, but really wherein is the difference? The healer goes into her room, shuts the door, reads Mrs. Eddy's book for a while and then commences to say

over to herself—"God is all. God is spirit. Therefore everything is spirit, and there is no matter, no material body, no material disease, no sickness. He is not sick. He is not sick. He is not sick. God is all. God is good. Therefore everything that is, is good. There is no evil. There is no sickness because sickness is evil. He is not sick. He is not sick. He is not sick." And thus for an hour or two either in silence or in a mumbling sing-song voice the healer goes over and over and over some such incantation, and expects that this will drive away the sickness and disease. Someone may say that it is the understanding on the part of the patient that "God is all, and that God is good, and that therefore, there can be no evil, no sickness," that heals him. But Christian Scientists say they can cure, by absent treatment, people who do not know they are treating them, or who do not believe in their teachings. How will a healer's understanding that "God is all, etc.,," and his going over and over that incantation, fifty miles away, affect the patient's understanding? In Freeport, Illinois, a Christian Science healer read Mrs. Eddy's book to a sick horse, and for hours went over and over this jargon and incantation until the horse died. Did she think the horse would understand what she was reading or saying? This same healer, an intelligent woman on other things, gave absent treatments, that is, went over and over this Christian Science incantation for

a sick man two days after he had died. She had not heard of his death.

The author of this book sometimes wonders where is our boasted twentieth century civilization, where is our enlightened Christianity, when we will practice or tolerate and excuse such heathenism, such ignorance and superstition.

Some good Christian people who do not understand the underlying principles and practices of Christian Science may think that the author has not been fair, and has not truly represented what the Christian Science healers have been doing in their absent treatments, or in any of their treatments. In spite of all that has been said in this chapter thus far, in spite of all the quotations from Mrs. Eddy's book showing that Christian Scientists never pray God to heal the sick by his divine power, yet no doubt, there will be some who will still think that whatever may be their theories the actual healers do pray for the sick, and that in their absent treatments they are merely praying God to heal. No doubt, some may say they have with their own eyes seen the healers praying. We grant that the reader may have seen them doing what he thought was praying, and even what the healers may have said was praying, but if one will insist that the healers make their prayers audible and distinct so that they can be heard, he will soon discover that there is no prayer in the sense of asking God or Jesus

Christ to heal or to help by his divine power, but rather a going over and over of some such phrases or sentences as mentioned above.

But even granting for the moment that the healer does pray in the sense that the ordinary Christian prays, are we not drifting afar from the example of our Christ and of his disciples when we are willing to pay so much an hour for some one to pray for us? Is it not a travesty on prayer? Does it not approach pretty close to blasphemy? What would be thought of a Christian minister who would announce that he was going into the business of praying for sick people at so much an hour? What impression would it make upon the reader if he should see in the daily paper or in a bulletin left at his door some such advertisement as the following:

Rev.———, Specialist on Prayer Healing—Moderate Rates.
People who are sick call upon him.
Pray for you ten minutes, \$1.00, thirty minutes, \$3.00, full
hour, \$5.00. (Reduced rates by the hour.)

Then another preacher comes out in competition, and this advertisement appears:

Rev.———, Healer. Prayer for the sick at cut rates.
Ten minutes, 50cts., thirty minutes, \$1.25, full hour, \$2.00.
Prolonged cases like Tuberculosis or Cancer,—rates still
further reduced.

Is not the absurdity and even the blasphemy of the whole thing apparent? Where are we drifting to

when we get to the place where we begin commercializing prayer and making it a means of monetary gain? When we begin making a money charge for asking God to do a helpful deed to a fellow man? The German Reformation under Martin Luther was a revolt against the awful and diabolical practice of selling indulgences. The priest or pope claimed that he had special power and privilege with God, and for certain sums of money he would secure from God forgiveness for any sins that the purchasers might have committed, or that they might want to commit. Are we going back to that diabolical practice again? Are we going to say that certain Christian Science or New Thought or Unity healers have special power and favor with God in prayer, and that we will pay them so much per hour to pray and secure this favor of God for us? Where will this thing end? May not some one to-morrow say that he has special power with Jesus Christ to secure his redemptive work for the soul, and begin charging five hundred or a thousand dollars apiece for praying souls into heaven? Would not this be just as sane, just as reasonable, and just as Christian?

CHAPTER III

DIFFERENT MODE OF HEALING

The manner of healing in Christ's day was wholly different from that of the Christian Scientists. The healings then were not done in secret and told about afterward. The healings were done openly and in public, many of them in the presence of great throngs of people who were disbelievers. And the cures were of such a nature that there could be no question about them,—no partial cures, not just improvement, but cures absolute and complete. Then the cures were effected immediately, not gradually or through long periods of time. Notice in almost every account of New Testament healing such words as these: "And immediately the leprosy was cleansed," "And straightway the damsel arose," "And immediately she was made straight," "And immediately he received his sight," "And he that was dead sat up," "And immediately the man was made whole," "And immediately his feet and ankle-bones received strength," "And he leaped and walked," "And immediately there fell on him a mist and darkness," "And he came out the same hour," "And he that was dead came forth."

But how is it with the professed Christian Science

healings of to-day? Is there any similarity whatever to these New Testament healings? Are its healings done openly so that people can see and know? The author has heard a number of people say that they had been healed of some disease, but he never saw one healed. Are the Christian Science healings absolute and complete, or are the patients simply improved? The author has known several people to die of the very disease of which they and the Christian Science people claimed they had been healed. Are these cures effected by Christian Science healers immediate? Do they come to a lame man and say, Rise and walk, and does he immediately jump up and leap and run before everyone? Do they touch the eyes of a man totally blind and say, Be opened, and immediately is the blind man able to see perfectly? Do they go into the room where a Tabitha is dead, or is lying at the point of death and, kneeling down by the bedside, pray to Jesus Christ and then, arising from prayer, take the hand of the dead or dying woman and say, Arise; and does she immediately rise up before them all completely and entirely restored to life and health? The reader is left to answer these questions for himself. So far as the author has observed or has been able to learn, it is always a long process of treatments at three or five dollars a treatment; and if there be any healing or improvement at all it is only after a long period of these treatments,

CHAPTER IV

DIFFERENT KIND OF DISEASES HEALED

Even though it be granted that some people have been healed by Christian Science methods, yet an honest examination will show that the kind of diseases healed by Christian Science practitioners to-day is entirely different from the kind of diseases healed by Jesus Christ and his disciples. Most of the cases mentioned in the New Testament were cases of the most serious nature, many of them diseases that to all human power and skill not only then but even now, with all our modern medicine and surgery, are absolutely incurable. There was the man born blind whom the Saviour healed. And the man in astonishment and wonder said, "Since the world began was it not heard that any man opened the eyes of one born blind." There were the man with the withered hand—the man with the palsy—the deaf and dumb man—the woman who had an infirmity eighteen years, who was bowed together and could not lift herself up—the man crippled for thirty years—the demoniac—the lepers—the man lame from birth—the cripple who never had walked, whose limbs were withered

and dried up—the dead son of the widow of Nain—Lazarus who had been four days in his grave and whose body had already begun to decay. Has the reader ever known any such cures to be wrought by Christian Science? The author of this book has not. He has known at least a hundred different persons who have taken up Christian Science and who have been treated by Christian Science practitioners, but has never known one with any serious disease to be healed, and not one to be really helped. Christian Scientists make claim to all sorts of cures and the author would not say that no one has ever been cured or helped by their treatment; but he does say that he personally has never known one who was seriously or dangerously sick, who had any kind of organic disease, or who was crippled or injured in any way, to have been cured or to have been really helped; and it would seem if there be any real virtue, any real curative power or efficacy in it, out of all the persons the author has known to try it, at least one would have been helped if not cured.

Mrs. Eddy claimed, and her followers claimed for her, that she had cured some of the most serious diseases—cancer that had eaten into the jugular vein, consumption when the substance of the lungs was almost gone, bones that were decayed, etc. But strange she never gave any names or dates or localities or any substantial thing so that her cures could be

investigated, and this notwithstanding she was urged to do so time and again. On January first, 1899, Dr. Charles A. L. Reed, a prominent physician of Cincinnati, publicly through the press, challenged Mrs. Eddy to prove or demonstrate the truth of her miraculous cures. He offered to furnish her cases identical with those she said she had healed and declared if she would heal any one of them he would become her follower and devote the remainder of his life to her cause. Her only answer was absolute silence. If Mrs. Eddy really had the power to heal anybody it seems as though she would have used it in healing those nearest and dearest to her. But in the year 1892 the widow of Mrs. Eddy's brother died of cancer of the breast. She and Mrs. Eddy were the dearest of friends, and at Mrs. Eddy's request she tried Christian Science, but received no benefit whatever and died while still being treated by a Christian Science healer. If Mrs. Eddy could heal as she professed why did she not heal her own granddaughter, the child of her only son, when the father piteously appealed to her to do so? Why did she permit her third husband to die of heart disease if her treatment could have saved him? Why did she not heal Mrs. Leonard, a devoted Christian Scientist, who had slaved in her home for years and who had, during many of these years, suffered from diabetes; and why did she turn her out of her home at Concord just a little while

before she died of that dread disease? If she could heal any one why did she not heal Joseph Armstrong, one of her best friends, a leader in her church from its foundation and her personal business manager, who had helped to make multiplied thousands of dollars for her? Why did she let him die of pleurisy in the spring of 1907? She tried to heal her coachman, and claimed that he *was* completely cured, but strange it was he died in her home shortly afterward of the very disease from which she cured him. Edward E. Kimball, her close personal friend and the leading lecturer of Christian Science, died unhelped by her or any of her healers. Alfred Farlow, the official spokesman of Christian Science and its leading press agent, admitted under oath during a trial, that he did not know of any cure of any organic disease ever having been made by Mrs. Eddy in her life, except once when she healed a stiff leg. The question must arise in some minds, If Mrs. Eddy had such power to heal, and if sickness and death are only the result of false belief, why did Mrs. Eddy die? Why did she not heal her own self? Over and over again Christian Science healers have been urged to give some resonable proof of their cures, or to give an actual demonstration before reputable physicians or before even intelligent business men, but never will they do it. Mr. Frederick W. Peabody, an eminent lawyer of Boston, who for years has made a study

of Christian Science, and from whose book, "The Relgio-Medical Masquerade," many of the facts in this chapter have been taken, says, "There has never yet been a scientifically established Christian Science cure." It is admitted by every one that the mind has influence over the body, and that many of our little aches and pains and sicknesses can be overcome by getting our minds on something else; and further it is admitted that all nervous affections and diseases directly or indirectly due to nervous condition can be and are often helped and even cured by a change of mental condition and outlook; and in such cases as these it is admitted that any theory, however absurd, that helps to take the mind off of one's self is certain to produce beneficial results. But further than this it is doubtful if many people have ever seen or experienced decidedly helpful results from Christian Science treatment.

No doubt some people with more serious diseases, who have been treated by Christian Scientists, have got well. But that has not necessarily been due to the Christian Science treatment. It is a known fact to all physicians and to most thinking people that nature is itself a great physician, and that in time many of our ills, and some of our most serious ones, will, even if let absolutely alone, disappear of their own accord without treatment of any kind. If there were no physicians, no medicine, no healers aside from

nature, not all seriously sick people would die. In India, in Africa, in parts of China, and in other countries where they have no physicians and no Christian Science healers, not all seriously sick people die. Some of these sick people get well. Hence it is not to be wondered at that some people, treated by Christian Science or by witchcraft or by any other foolish method, will ultimately get well. But that does not signify that the Christian Science or the witchcraft cured them. Many of these people would undoubtedly have got well just the same without any such treatment, or without any treatment.

The following incident that the author personally knows of took place a short time ago, and will show the futility of expecting the Christian Science healers to really demonstrate or to prove their claim to any except those overwilling to believe anything and to accept any kind of evidence. A Christian Science healer was talking with a man who seemed somewhat inclined toward Christian Science. She was telling him of its wonderful cures, and of remarkable cures that she herself had been able to perform. He listened very interestedly for a while and then said, "Do you actually believe what you have been saying to me?" She said she certainly did. He said, "Do you accept money for your cures?" She said, "O yes." He then took out his check book and said, "I have a thousand dollars here that I will gladly give to you if you will

demonstrate and prove to me that you can do what you say." He said, "Here is a pin. Take this and scratch the back of my hand until it bleeds. Then if you, by your Christian Science method, will cure that scratch and take away the scar inside of an hour I will write you a check for one thousand dollars." She said, "No, she would not try it because he was a disbeliever and one had to have faith in order to be cured." Then he replied, "Let me take the pin and make a scratch across the back of your hand, and if you will cure that and take away the mark inside of an hour, I will give you the thousand dollars." He said, "Surely you believe and have faith enough to cure your own self." But she would not try it. Why? Because she knew she could not do it, and no other Christian Science healer from Mrs. Eddy down could have done it. If they could not cure a little pin scratch, a thing so small and insignificant, how could they cure a serious case of cancer, or a serious case of tuberculosis when part of the substance of the lungs is gone, or a case of decayed bone, or a broken limb, or a blind eye?

CHAPTER V

DIFFERENT SPIRIT AND MOTIVE

The spirit and motive that actuated Jesus and his disciples in their healings were surely decidedly different from the spirit and motive of Mrs. Eddy and her followers. Can it ever be found where there was a selfish motive back of the New Testament healings? Did Jesus or his disciples ever exact money or even receive money for their healings? It cannot be found so. Jesus healed because he had compassion on the poor, suffering people about him, and because he desired to lead them to believe in his divine nature and power so that he might give to them, not only physical healing, but spiritual life. He was wholly unselfish, and, so far as we have any record, so were also the disciples and early Christians who healed.

But not so with Mrs. Eddy and the Christian Science healers. There are few, if any, even attempts at healing, without money. Mrs. Eddy in one place says, "Christian Science demonstrates that the patient who pays what he is able for being healed is more apt to recover than he who withholds the slight equivalent for health." The people who have had prac-

titioners come into their homes in the times of sickness, know that they do not come without being paid for it. In fact, the whole system of Christian Science is one gigantic, commercial, money-making scheme. In a few years, from a poor woman, Mrs. Eddy became a millionaire, and that not by voluntary contributions and gifts, but by money charged and exacted from her students, she sometimes even going to law to compel them to pay the entire amount charged; and from the sale of her book and other writings. As in the fable of old, everything she touched turned to gold. She charged her students three hundred dollars in advance for seven lessons and gave those seven lessons in one week—not a bad income when one thinks that she often had twenty or thirty students in a week. She herself said that in seven years she had four thousand students—four thousand, at three hundred dollars apiece, or one million two hundred thousand dollars in seven years, just from her students alone. To shield herself from censure as a miserly, exacting woman, on account of this exorbitant charge, she claimed that God compelled her to do it. In her book "Retrospection and Introspection" she says, "When God compelled me to set a price on Christian Science mind healing I could think of no financial equivalent for the impartation of a knowledge of that divine power which heals, but I was led to name three hundred dollars as the price for

each pupil." Compare with this Peter's words to Simon the Sorcerer in the eighth chapter of Acts. When Simon saw the marvelous healings wrought through the power of the Holy Ghost, he offered Peter money, saying, "Give me also this power." But Peter said unto him, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Repent therefore of this thy wickedness." Compare with this the story of Gehazi, in 2 Kings 5, who was punished by being afflicted with leprosy because he asked a gift of Naaman for the divine healing Naaman had received.

Every Christian Scientist is expected and really required to buy Mrs. Eddy's book, Science and Health with Key to the Scriptures. She says, 456:25, "A Christian Scientist requires my book 'Science and Health with Key to the Scriptures' for his text book as do all students and patients." Again, in an article in the Christian Science Journal, of March, 1897, signed by herself, she writes, "It shall be the duty of all Christian Scientists to circulate and to sell as many of these books as they can. If a member of the First Church of Christ, Scientist, shall fail to obey this injunction, it will render him liable to lose his membership in this church." Thus she required every practitioner, healer, lecturer, and even every member of her church to become a canvasser for her book. Every practitioner is required to keep these books on

hand and to sell them whenever and wherever he can. In 1910 there were over five thousand practitioners in this country, which means that there were then five thousand special advertising agents scattered over this country, one important part of whose business it was to advertise and sell her books. That number must be constantly increasing. When it is realized that this book in the cheapest binding sells universally for three dollars, while its actual cost is not over fifty cents, one will see the enormous profit that has come to Mrs. Eddy and to her co-laborers through its sale.

Mr. Peabody, in his book, reveals one other scheme that Mrs. Eddy worked upon her willing followers. It was to get out a new edition of this textbook every few months, and, in respect to some of these editions, at least, to request or require all Christian Scientists to purchase the new edition. This book has gone through approximately one hundred editions since its first publication in 1875, or during forty years. Many of these editions have had but slight changes in them, and it is hardly reasonable to suppose that all of these editions with slight changes in them have been required by the enormous sale of the book. In February, 1908, she published this notice and sent it out to Christian Scientists everywhere: "I request Christian Scientists universally to read paragraph beginning at line thirty of page four hundred forty-two, in the edition of Science and Health which will be issued

February 29th." The paragraph to which she referred consisted of two lines, as follows: "Christian Scientists, be a law to yourselves, that mental malpractice can harm you neither when asleep nor when awake." That was the only change in the whole book, yet she requested and urged Christian Scientists everywhere to buy this new edition at five hundred percent profit to her, just so they could read this one paragraph of two lines. How much cheaper for them had she sent them each a personal letter, or a small tract. Since then another edition has appeared with only one line added, and has been urged upon the Christian Scientists. When it is realized that on each book she cleared two dollars and a half, one can see what a gold mine it was to her and to her followers to get out a new edition often and have the Christian Scientists generally buy it.

This is the book that she claimed to be the direct revelation of God's truth to her, the book that contains the truth, the divine principle that heals the sick. Can the reader imagine with the wildest stretch of his imagination Jesus Christ or his disciples ever being so mercenary? Is this the spirit that they exhibited? Think how Jesus drove the money changers out of the temple because they were making God's house a house of merchandise and the worship of Jehovah an opportunity for monetary gain. Does this pretended healing that is so different in its

method, so different in the kind of diseases that it heals, so different in the spirit and motive of its healers, appeal to the reader as in any sense a revival of early Christian healing?

PART III

LOGICAL AND ACTUAL RESULTS OF THESE
BELIEFS AND TEACHINGS ON LIFE

CHAPTER I

LEAD AWAY FROM TRUE RELIGIOUS WORSHIP

The question forces itself upon serious minds, What is the effect now and what will be the future effect and outcome of such doctrines and of such teachings upon the lives of Christian Science people? Whenever Christian Science doctrines are attacked, Christian Scientists almost invariably reply, "Judge Christian Science by its fruits. That is what Jesus asked people to do concerning his doctrines and teaching, and that is all that Christian Science asks. Judge it by its fruits." Well, what are the fruits of Christian Science doctrines and teachings and what will be their fruits more and more as the years come and go?

Before entering into detail upon this subject, let it be remembered that there are hundreds and thousands of people who think they are Christian Scientists, but who, when it comes to the acceptance of or to the belief in these fundamental doctrines and teachings, are not Christian Scientists at all. They are too thoroughly Christian ever to be led away from the

fundamentals of Christianity. Hence we need not expect to see the real effects of Christian Science doctrines and teachings in their lives. And yet time and constant association with those who do more or less clearly hold to these doctrines and teachings will little by little show its effects even in them. Another thing that ought to be remembered is that the ripened fruit does not appear immediately upon the planting of the tree. It takes years after the seeds of the apple tree are sown before the ripened fruit appears. So we need not expect soon to see the fully developed and ripened fruit of Christian Science doctrines and teachings even in the lives of those who have accepted and who believe them. Yet sufficient time has elapsed to see some of the fruit, at least in its beginning, and to enable us to forecast what the ripened fruit will be.

The first effect of Christian Science doctrines and teachings is, that they are leading the Christian Scientists, and will more and more lead them, away from all real religious worship. It will be granted without any serious question that the one supreme, predominant note sounded by all Christian Scientists in their churches and outside, in their lectures and in their literature, is not the religious note, is not the note of divine worship, but the note of physical healing. The supreme emphasis is constantly placed on the healing side of their teachings. The whole system centers

around the healing thought. Hence Christian Science is primarily a system of therapeutics and secondarily a system of religious belief and worship. In other words, the religious philosophy and teaching are given to prepare the way, to bolster up and support, the healing system; rather than the healing system given as an adjunct or proof of the religion. This in itself would naturally tend to lead away from all true worship and would tend to make their church services more in the nature of therapeutic lectures, testimonials, and hospital displays than in the nature of real true spiritual worship. Any one who has attended the Christian Science services and has listened to the sermon-lectures or to the testimonials in their prayer meetings has undoubtedly noticed that this is true.

Then the religious teachings themselves, even if they were made supreme and predominant, are of such a nature that they do not and cannot logically lead to true worship and devotion. If God is a principle to be understood, just as a principle in mathematics, just as a principle or law of nature, rather than a personal Being to be obeyed and loved and trusted and communed with; if he is an abstract principle, love or truth, rather than a Father who is interested in his children and wants to guide and help them and wants their love and devotion—then there is no ground for real worship of God. If Jesus Christ is not a personal Being, if he has no mind or soul or intelli-

gence of his own, if he is only a reflection of a principle, if he has no power, if he does not and cannot hear or answer prayer, if he does not forgive sins nor regenerate the heart, if he is not the source of spiritual life, if he is not now a living, personal Being who is interested in us and has power to help us, but is only a reflection of divine principle, truth, love, etc.,—what is there to call forth real worship of or devotion to Christ? Surely one could not enthusiastically worship the mere reflection of a principle. If the Holy Spirit is not a divine personal Being, one who takes the things of God and shows them unto us, but is simply this Christian Science teaching of Mrs. Eddy—can we worship that? If sin is a mere myth, an unreality that is to be forgotten, rather than an awful tragedy of life that caused Jesus Christ to suffer and die upon the cross for our redemption from it; if prayer is but the understanding of a principle, the intellectual grasp of truth, and has no thought of communion, no trust in the kindness or fatherhood of God, no coming to him, as a child comes to its earthly father, to tell him of our cares, our sorrows, our sins, and to ask for his forgiveness, his help, his guidance; if there are no times of real prayer in the church, if there is no family altar, no faith, in the sense of loving confiding trust, no hope of heaven hereafter, no devotional reading of the Bible but rather a joint reading of that with Mrs. Eddy's book as a guide to physical

therapeutics—if all this is true, how can one expect it to lead to real worship and devotion? The fact is it does not and cannot, but rather leads the other way, away from all true and real worship. Let the reader visit the Christian Science churches anywhere and he will be impressed with the almost absolute lack of all true, spiritual worship or devotion in their services. Instead of worship, the emphasis is placed on physical healing and moral reformation through the understanding of Mrs. Eddy's teachings and doctrine. There is little or no praise or adoration of God or of Jesus Christ or of the Holy Spirit, no thanksgiving to them for blessings bestowed. Almost all of the praise and almost all of the thanksgiving is to Mrs. Eddy and to Christian Science for what they have done. And this will necessarily become more and more true as the years go by and the real teachings of Christian Science are more and more accepted.

CHAPTER II

LEAD TOWARD LIFE OF DISHONESTY

A second effect of Christian Science teaching is that it leads to a life of, if not intentional, yet actual dishonesty and falsehood. The fundamental teachings of Mrs. Eddy cannot possibly be believed or lived in actual life, and hence because Christian Scientists must profess to believe and must teach what in actual life they cannot possibly believe or live, they are necessarily led to lives of greater or less dishonesty. This will undoubtedly be seen in the perusal of the following pages.

The one supreme fundamental doctrine of Christian Science upon which the whole system is founded is, *God is all*, literally and metaphysically all. Yet no Christian Scientist believes that in actual life. Is the Christian Scientist God? Is a tree God? Is a horse God? When a man gets on the horse's back and rides is he riding God? If the man is God and the horse is God, then is God riding himself? Is water God? If it is, then when a man drinks water, is God drinking God? Is a snake God? Is a harlot, a thief, a debased drunkard God? No one believes that or can believe it for an instant, and yet every

Christian Scientist must profess to believe and must teach that God is literally and actually all. Now it is perfectly evident that if God is literally all, then he must be all of these things and there is no escape from this conclusion, or else these things do not exist, have no existence whatever of any kind. That is, there is no such thing as a tree or a horse or a snake or a man, there are no thieves or harlots or drunkards. These things have no existence whatever, no existence of any kind, not even temporary, shadowy, dreamy existence. For if they are even dreams or imaginings, then if God is literally all, he must be these dreams or imaginings.

But no Christian Scientist anywhere can believe that these things have no existence whatever, that there is no such thing as a tree or a horse or a man.

Again, Christian Science says that God is all and that God is spirit, mind, etc., and therefore, everything must be spirit, mind, etc., and there can be no matter, no material universe, no material body. What seems to be matter has no reality, is only a myth, the imaginings of the human mind. But no one believes that, not even a Christian Scientist. Why do Christian Scientists send their children to school to study geography or botany or zoology or astronomy if there is no material world, if there are no plants or flowers or animals or stars? Why get out of the way of a street-car or of a steam engine if there is no human

body to be hurt and if there is no material street-car or engine to hit one—if it is only a human thought or imagination that is rolling along? Surely an imagination of the human mind, especially if that mind is not a reality and is only a myth, would not hurt one very much if it should hit him or run over him. Why eat material food or drink material water or wear material clothes if food and water and clothes have no reality? If drugs, being matter, have no reality and therefore no power to affect the body, how can meat and potatoes, which are surely as material as drugs? Why not do without material food as well as without material medicines? The fact is no one believes such things nor can believe them. The Christian Scientists say that all these things are but the creations, the imaginings, of the mortal mind, but they do not believe it. Has a chair no objective reality? Is it simply the product of my thought? If I thought it were a horse, would it be a horse? Would it be a horse to you as well as to me? If I think it is a chair, and you think it is a desk, and another person thinks it is an apple, and another thinks it is a sack of flour, and another thinks it is a dog—then what is it? Is it all of these things? No, not any one, not even a Christian Scientist, would say that. But why not? Do all people have to think about it just the way I do? If so, why? Is it not because everyone knows that there is something there, something beside my thought,

something entirely independent of my thought or your thought or all of our thoughts combined, something that makes all of us think alike about it, something that would be just the same whether I or you or any one were within a thousand miles of it or were thinking about it at all?

Christian Scientists say that God is all, God is good, and therefore everything that is, is good, and there is no evil, no sin, no wrong in the world. That is Christian Science doctrine and every Scientist is expected to believe it. But not one of them does believe it in actual life. Do Christian Scientists lock their doors at night? Why? Do they put their money in the bank? Why? If an enemy, for the sake of revenge, should burn their houses to the ground would they say that was good? If a human brute should attack a daughter of a Christian Scientist and ruin her life, would he smile and say that was good? Are the saloons, the brothels, the gambling dens good? Are theft and burglary and murder good? No, there is not a man or woman on earth that believes any such nonsense. Christian Scientists say these things have no reality; however, they know they have. They know these evils are all around us, they are as real as any of the acts of kindness or goodness in the world. The saloons and brothels are as actual and as real as are the churches or the school houses, and every Christian Scientist knows it.

Christian Scientists say that God is all; God is one, not two or many; God is mind, life, intelligence; therefore there is only one mind, one life, one intelligence in all the universe. But no Christian Scientist believes that. Had Jesus Christ no mind of his own? Mrs. Eddy says no, his mind was only a reflection of mind. But few Christian Scientists believe that Christ had no mind, no intelligence. Have we human beings no minds of our own, have we no power to think, have we no life, no intelligence? If that were said of Christian Science people they would resent it. And yet that is what they profess to believe and what they must teach as consistent Christian Scientists.

Christian Scientists say there is no sickness, no disease, no pain, no suffering, no death; that these things have no reality whatever. And yet there is not one of them that believes it or can believe it in actual life. The Christian Science people are sick and have pain, they suffer and die, just like any of the rest of humanity, and every Christian Scientist knows it. They say there is no pain, yet they would not put their hands in the fire. Why? They say there is no sickness or disease, yet would they go into a house where there is small-pox or scarlet fever or diphtheria or cholera? Why not, if there is no disease, if sickness has no reality? They say there is no death, but would they go up to the top of some high building and jump down? What do they do if they

do not die? The author has officiated at the funerals of a number of Christian Scientists, and he could not see any difference between their "passing over" and the ordinary death. Would a house by any other name be any less a house? Changing the name does not change the thing.

Christian Scientists must profess to believe these things and yet in reality, in actual life, they cannot possibly believe or live one of them. They may do for theories in the closet, but they cannot be lived in life. And the claiming to believe them, when in actuality they do not, is the life of dishonesty that they are compelled to live. And this dishonesty, even though unconscious and unintentional at first, will necessarily ultimately lead to conscious and intentional dishonesty. Christian Scientists are induced to say they have no pain when in actuality they are suffering with the intensest of pain. A woman told the writer that for several months while she was being treated by a Christian Scientist she claimed to have no pain, not to suffer in the least, and yet she admitted that many times when she said it, and said it with a forced smile, she was suffering so intensely that she could have screamed. When a visiting nurse came in one day she told her she was all right, was not suffering at all. The nurse could see from her face that she was in most intense pain. The nurse insisted on uncovering the diseased hip and when she did so found

a place as large as one's hand, perfectly black, and gangrene had set in. The woman said, "All the time I lied about my suffering and said I was all right. I thought that was the thing to do." A few years ago a young woman, known to the writer, a leading Christian Scientist in the city where she lived, became very sick. Although she claimed that she was not sick, she grew steadily worse. Some of the friends wanted to send for a physician, but she and her sister said, no. They had only a healer until a short time before her death when a physician was called. Toward the last she was in such agony that her screams could be heard a block away. She sunk her finger-nails into her flesh, bit through her lips, and died in that agony—professing until the very last that she was all right. Christian Scientists everywhere say they are not sick when they know they are, that they have no pain when they know they are suffering most severely. Christian Science mothers teach their children to be dishonest—to say to people who ask them, No I am not sick or, No I have not been sick, and yet the child knows all the time that he is, or has been sick, that he has had the measles or the croup or the whooping cough or some other ailment. Knowing all this it makes the one who is not a Christian Scientist loath to accept the statement of any Christian Scientist in regard to his having been healed. For if he will say that he is not sick when he knows

he is, that he is not suffering pain when he is almost crazed with pain, may he not say that he was healed of a disease some time in the past, when in reality he was not, if the saying of it aids the cause along? Recently, the writer was at a Christian Science church in Omaha, Nebraska, at one of their prayer meetings. A man arose in the service and told that a few days before he had struck his head against a beam. He knew by the intense pain that it was a severe blow. He commenced demonstrating, thinking Christian Science thought, and instantly the pain left him. He had his wife put her hand on the place. She said, "Why, husband, there is a great dent in your head, a hole right in your forehead." Then he demonstrated again, and immediately the hole was gone. He appeared to be an intelligent man, but he did not seem to realize that everyone who knows anything about a bump knows that unless the skull were crushed there would be no dent, but rather a lump. He told it as absolute truth, yet such testimony as that would count for little with a jury or with any honest thinking person.

The fact is that Christian Science doctrine compels its followers to live lives of greater or less self-deception and dishonesty, to accept certain theories of life as true and to teach them, when not one of them can be believed or lived in actual life. And even unintentional dishonesty, if nevertheless recognized as dis-

honesty and persisted in when so recognized, will ultimately lead to intentional dishonesty. This is one of the most serious results of Christian Science teaching. What must be the final moral outcome in the lives of people who live this life of self-deception and dishonesty and teach it to their children? What will the ultimate result be upon society?

CHAPTER III

TEND TO DESTROY SYMPATHETIC, COMPASSIONATE FEELINGS TOWARD SUFFERING HUMANITY

Christian Science doctrine and teaching tends to lead to the destruction of all of the gentle, more tender, sympathetic, compassionate feelings of the heart toward suffering and sorrowing humanity, and necessarily makes its followers more or less hard-hearted, cold, unsympathetic, unfeeling, and indifferent toward suffering and sorrow. This is necessarily so, because the denial of any reality to sin or suffering or death or poverty or calamity makes it impossible, consistently with such a belief, to show any such feelings toward that which they claim to be unreal and to be only error of the mortal mind. If none of these things really exist, if they are only the fake imaginings of a mythical mortal mind, there can be no occasion for charity, for compassion, for sympathy, or for sorrow. To give expression to any of these sentiments would be to admit the reality of these things and thus to admit the falsity of the Christian Science theory, which of course, they must not do.

Hence, it has been a frequently observed effect among Christian Scientists, the drying up of the springs of the sweetest and tenderest and most Christlike of human feelings. For, if there was any one thing more than another that showed itself in the earthly life of Jesus Christ, it was his great compassion for the distressed multitudes, his sympathy for the sick and unfortunate, his tender-hearted sorrow for and with those that did sorrow, his heart-aching yearning after the lost sheep and the prodigal sons, his weeping over sinning Jerusalem, his dying agony on the cross for a lost and sinning world.

How different from the spirit of Jesus Christ is the spirit of the Christian Science people all over this country who never go near the home, even of their closest friends, when death comes into that home, if they can possibly avoid it; and who never have any real words of sympathy or any tears of sorrow or any word or ray of comfort to offer in that hour when the heart so longs and yearns for sympathy and comfort. How cold and hard-hearted seems the church that never opens its doors to a funeral; that in order to uphold its theory that there is no death, refuses its altar to the precious body of its dead, and has no consolation to offer the living in that time of all times when people need the consolation and comfort that Jesus Christ so freely offered to his followers. Mrs. Eddy says, 386:31, "When our friends pass from

our sight and we lament, the lamentation is needless and causeless."

How different from the sympathetic, compassionate spirit of Jesus is the cold, indifferent, unsympathetic spirit of the Christian Science mother who hears the plaintive, sick cry of her suffering child and coldly says to it, "O, there is nothing the matter with you; you are not sick; that is only an error, a false belief. Run out and play and forget it." That might be all right for little, trifling ailments, but when a child is really sick, and seriously sick, then it seems inhuman. Mr. Peabody, to whom reference has been made, tells of a mother whose little boy was very sick. The child pleaded with her to get a doctor. She said to him, "Richard, you know you are not sick, you cannot be sick; you know how to treat yourself when you have that false belief. Treat yourself, run away and play and do not bother me any more." A few days afterward he became so sick he could not stand or sit up any longer, and actually fell over on the floor amid his playthings and died, died absolutely neglected by his mother. Recently the writer learned of an incident almost exactly like it. A Christian Science mother, and her name could be given were it not too unkind, had a little boy who was sick with diphtheria. He tried to follow her instructions and think he was not sick. He got up from the couch where he was lying, tried to play the violin, told his

mother he was too sick, went and lay down across the foot of the bed and in a few minutes was dead. That mother coolly told a neighbor that that did not affect her belief in Christian Science one bit. It is possible for one to see how it might not affect her faith in the healing power of Christian Science, but it does seem as though it would affect one's faith in a religion that could so destroy the tender feelings of a mother toward her sick child. It seems a mystery how a religion or a philosophy that so destroys and dries up all the sweetest, tenderest, and most sympathetic feelings of the human heart can appeal so strongly to earnest, sincere people.

CHAPTER IV

TAKE AWAY THE BASIS FOR MORAL
LIVING

Christian Science in its fundamental teachings takes away the very basis for moral living, and even for moral decency itself, and throws open the flood gates for self-indulgence, dissipation, sin, and selfishness and even crime. Of course, Christian Scientists will deny this, and will point to the good lives of their people as proof that it is not true. But that does not affect the accuracy of this statement. It is granted that these teachings have not led the Christian Science people to openly sinful, dissipated, or criminal lives, and probably will not, at least for some time to come. But this is not because their fundamental teachings do not take away all basis for morality and give them full liberty to live as they please. It is due rather to three or four other things. First, the great mass of Christian Science people do not believe these fundamental teachings and never will believe them. Even if they knew them, which most of them do not, God has placed down in the human consciousness an intuitive grasp of truth, a personal conscience, that will not let these foolish heads of ours go completely astray. Second, the morals and moral ideals of the

Christian Science people are not the morals or ideals that they have learned from the teachings of Mrs. Eddy or from the philosophy of Christian Science, but are the morals and ideals that they have learned and have had instilled into them through years of teaching and training in Christian homes, in Sunday Schools, and in Christian churches—Methodist, Baptist, Presbyterian, Congregational, Catholic, Lutheran, Episcopal, etc.—from their earliest childhood, and these ideals and habits do not change in a moment. People do not put off the ideals and habits of a lifetime and take on new ones as they change a suit of clothes; so we need not expect to see any marked change either in ideals or habits in the near future. It was a century after the teachings of Voltaire and his school before France began to see and to reap the awful results of that infidel teaching in the moral lives of her people. And it may be a century or even several centuries before we will see the real or extreme results of this Christian Science teaching and doctrine. Third, we must remember that public sentiment and public ideals of morality and decency in all Christian countries, and the shrinking from public ostracism because of violation of these ideals, together with the laws of human society and their penalties, keep and will always keep people of any theoretic belief from carrying out and living the logical outcome of those beliefs, if that logical outcome is a flagrant violation

of those laws and customs and ideals. And then, fourth, everyone knows that Christian Science grows by proselyting from the Christian churches. At least nine-tenths of all the people in the Christian Science churches have been won from the orthodox Christian churches. If the Christian Scientists, whatever their fundamental beliefs may be, did not live clean, upright, decent lives, people of the Christian churches would not listen to their teaching or to their solicitations for a moment. All of these things combined exercise, and will continue to exercise, a restraining influence upon the lives of the followers of Mrs. Eddy and will keep them from any rapid outward moral deterioration.

But that does not vitiate the fact that the fundamental teachings and philosophy of Christian Science tear down all barriers and give full rein for people to do and live as their selfish inclination and impulses lead. Two things are necessary to keep humanity from degenerating morally and to lead it to the highest moral living; one is a sufficient motive for right living and the other is a sufficient deterrent from wrong and immoral living. Christian Science teachings and doctrines, that is, its fundamental teachings and doctrines, furnish neither of these. What reward does Christian Science offer in this world or in the next; what advantage will there be, now or hereafter, to the one who tries and struggles to live up to his moral

ideal, to the moral standard of the Bible; what reward to the one who unselfishly sacrifices and gives of his self and of his means to help others and to make the world better? Absolutely none. What will be the penalty of suffering or disadvantage in this world or in the next to the one who never strives or struggles for self-betterment, who just lets loose and follows the bent of his animal appetites and passions, who selfishly and even dishonestly gets everything that he can by fair or by foul means, who does not stop even at crime to gain what he desires or wishes? Absolutely not any. This seems like an awful statement to make, but it is undoubtedly true according to the fundamentals of Christian Science teaching.

First, Mrs. Eddy teaches over and over again that there is no such thing as wickedness or sin or crime, that they have no reality at all.¹ All that is, is good, all that has any reality, all that is fact, is good—all the rest is unreal and non-existent. Second, she teaches that the only man that has any existence, any reality whatever, is the one who is God's reflection, and that he always existed and always will exist, that he is perfect morally as God is perfect, always was perfect and always will be perfect. He never has sinned, he does not sin, and he never will sin. In fact, he cannot sin and God cannot give him power to sin.² Now *he* is the only man that has any existence

¹Pp. 39, 40.

²Pp. 32, 33.

whatever. The other man, the mortal man, may sin, dissipate, and commit crime, but he has no real existence. He is only a myth, the production of the mortal mind, and that mortal mind has no real existence.¹ He does not and cannot become the real man, for the real man has always existed, and he, the mortal man, is only the product of mortal mind, which mortal mind has no real existence, and is only a myth. There is absolutely no connection between this mortal man and the real man, never was and never will be. Therefore this mortal man may sin, get drunk, or commit crime, but what is the difference? He is only a myth and these things that he seems to do are only dreams and have no reality. There is no guilt, no sin, no lost soul, no punishment, no suffering, no hereafter, no final judgment, for there is nothing that can sin or suffer or be judged. Mrs. Eddy says, "It is material sense, not soul, that sins and it will be found that it is the sense of sin which is lost and not a sinning soul." It would be hard, indeed, to see how a non-existing myth could be guilty of sin or could be judged or could suffer or be punished. What inducement is held out to this mortal myth to try to be good or to do good? There is no reward here, this mortal myth has no existence hereafter. There is no heaven even for good myths, and there is no hope or promise that this mortal myth can ever change into

¹P. 37.

the real man. If the mortal man wants to sin, therefore, or to be immoral or to dissipate or to commit crime, what is to prevent him? Just let him realize that it is the mortal mind that is doing these things, that "The mortal mind in every case is the criminal," and that the mortal mind has no existence. The sin that one seems to commit is only illusion. If, therefore, one gets any pleasure out of indulging the illusion; if one wants to drink or gamble or be a libertine or anything else, he is free to do so. A myth that gets drunk or commits crime is just as good as any other kind of myth. A mythical mortal man may be as good as a Saint John, but what of it, what good will it do? He will vanish away just as any other mortal, any other non-existing myth. What is to deter John Jones or Andrew Smith from committing any sin or crime? It is not the real John Jones or Andrew Smith that does it; he cannot sin; God cannot even give him the power to sin. It is the mortal John Jones or Andrew Smith that does the sinning and he has no real existence. What is to hinder a man's going on the witness stand and perjuring himself, and then if he is found out, defending himself by saying that it was not his real self that swore falsely, but his mortal self? What, so far as Christian Science teaching is concerned, is to deter a man from any sin or crime? All that he needs to do is just to say that it was not he himself that did it, it was the mortal man.

No doubt the above conclusions may seem like false statements of Christian Science teaching, like trumped up fictions of the author's imagination. But they are not. They are the actual teachings of Christian Science or the direct logical outcome of those teachings. The author of this book asked a prominent Christian Scientist, a graduate of college, one who wears a Phi Beta Kappa pin, one who has practiced law before every court in the land up to the supreme bench, and one who has read Mrs. Eddy's book more than a score of times and who knows her teachings accurately—the author asked her if he should become angry at her and should shoot her down in cold blood and should never repent of his crime but should go on living a life of crime and dissipation, if there would be any punishment for him in the next world. She answered, "No, none whatever." The author said, "If a person lives the most dissipated, immoral, and cruel life—is a gambler, a thief, an adulterer, a blasphemer, and continues so until the end of his earthly life, will there be no punishment whatever for him? Will he not have to suffer at all for his evil life?" She answered, "No, not at all. It is only the mortal man that sins, and he has no existence, now nor hereafter, and hence cannot suffer." The author asked, "Can the mortal man become the real man either in this life or in the next?" She answered, "No." The author then said, "What advantage can

it be for the mortal man to try to live right, so far as the next world is concerned?" She said, "None whatever." He said, "What then will deter a person from living a reckless life of sin?" She answered, "O he will find there is no fun in it, and he will not want to do it."

Another proof that the author has not misrepresented Christian Science teaching in these conclusions is shown in the statement of one of the leading Christian Science officers of Boston. A few years ago, when Mrs. Stetson, of New York city, was being severely criticized for her attempted murder, by absent treatment, of one of the Boston Scientists (Mr. Archibald McClellan), this leading official said in her defense, It was not the real Mrs. Stetson who attempted the murder, but the mortal Mrs. Stetson; the real Mrs. Stetson could not do anything wrong.

What doctrine, born in hell, conjured up by the minds of Satan and all his crafty host, could be more destructive of the very foundations of that common morality and decency upon which the whole fabric of society rests? What conception or philosophy or ism could be devised that would more widely throw open the gates to all self-indulgence and dissipation and crime? Surely there is none. Let us be thankful that not many even of the Christian Science people believe these fundamental doctrines, and may we sincerely hope that the time will never come when they will. Woe to human society if that day should ever come.

CHAPTER V.

LESSEN THE SACREDNESS OF HOME

Christian Science teaching strikes at the very heart of the most sacred institution in life—the home. To all noble, high-minded, pure souls the marriage relation is the sweetest, the purest, the holiest, the most sacred relation in all our lives; and fatherhood and motherhood, the relation of parent to child, is but little less than divine. What is sweeter, purer, more like an angel than a sweet, innocent, pure baby? Yet Mrs. Eddy regarded the marriage relation as sensuous and impure. In her dedication address, at the dedication of the "Mother Church" in Boston in 1906, she spoke very emphatically against the marriage relation and characterized marriage as "synonymous with legalized lust." These were her own words. In her book she calls children "sensual and mortal beliefs." Mr. Peabody in his book says there has never been a marriage in any Christian Science church, that there is no Christian Science marriage ceremony, and there are no Christian Science officials authorized to perform marriage.

It is true that Mrs. Eddy says some very beautiful things and gives some splendid injunctions concern-

ing the marriage relation in her chapter on marriage. But the reader will notice how she starts her chapter by giving the words of Jesus to John at his baptism, "Suffer it to be so now, . . ." and then says, "This was Jesus' concession to material methods." So she, in this chapter, makes concessions to the legal and moral provisions of government and of society for generations among mankind, "until the spiritual creation is . . . apprehended and understood." But the statements in this chapter do not represent her real underlying feelings, or her fundamental teachings, and are only concessions to human law and human society. In one of her writings she says, "These words of Matthew" (however, they were those of Paul) "have special application to Christian Science, namely, 'It is not good to marry.'" In *Miscellanies*, p. 297, Mrs. Eddy says, "I hereby state in unmistakable language the following statute in the morale of Christian Science: A man or woman having voluntarily entered into wedlock and accepted the claims of the marriage covenant is held in Christian Science as morally bound to fulfill all the claims growing out of this contract, *unless* such claims are relinquished by mutual consent of both parties or this contract is legally dissolved." And again, she writes, "Is marriage nearer right than celibacy? Human knowledge inculcates that it is, while Science indicates that it is not." A large part of this chapter on marriage was

not in her earlier "revelations from God," and was only put in after the storm of protest that arose within and without her church because of the above statements and others like them.

To show the intense feeling that was aroused in her church over these and like statements, the following quotation from an address by George W. Louttit, former First Reader of First Church of Christ, Scientist, of Fort Wayne, Indiana, is given. He says: "In 1906, Mrs. Eddy in her message to the mother church at Boston characterized marriage as 'legalized lust,' which statement together with the attitude of Christian Science leaders, caused twenty-seven members to withdraw from the Second Church of Christ, Scientist, Cleveland, Ohio, among which number was Mr. Arthur G. Frisbie, formerly its First Reader and a member of the Christian Science publishing committee. All over the country there were like withdrawals. In Fort Wayne, Indiana, more than one half of the original members have withdrawn and are no longer Christian Scientists. In Buffalo, Pittsburgh, Oakland, and many other cities the same loss has occurred to a greater or less extent among the original members who were not leaders or healers. As the latter class are usually people whose livings are dependent on the system, they are more reluctant to break away, yet there are many instances where they do so."

"All of these people knew of Mrs. Eddy's numerous marriages and divorce, and also knew that in her writings she had made no mention of the divine side of marriage or of its higher spiritual companionship or of the sacredness of the home life. But these acts and omissions they had forgiven, thinking that she had repented of her follies and wished them buried and forgotten. But when she, in the maturity of life, characterized marriage as legalized lust, it was evident to them that she was the same she always had been: that Mrs. Eddy and Mrs. Patterson were still the same person, with the same ideas, inclinations, and sinful thoughts, and unworthy to be a leader. So they denounced her and her system."

It was this storm of protest that caused her to modify and change her teachings, and to incorporate in this chapter many of the beautiful things that are now in it about marriage. Yet these earlier statements show her real feelings. If she believed in marriage why did she provide no marriage ceremony for the Christian Science church? Why do they have no marriages celebrated in their churches? And why are there no officials of the church authorized to perform marriage? While Mrs. Eddy in her chapter on marriage makes concessions to human society, and while she, to appease public opinion, says some very beautiful things about the marriage relation; yet the fact is that she did look upon marriage as "synony-

mous with legalized lust" and looked upon children as "sensual mortal beliefs." And it is not to be wondered at when you know the life she lived. She was three times married and once divorced on the ground of desertion, her divorced husband finding it impossible to live with her on account of her disagreeable disposition. After the death of her last husband she would not try marriage any more, but for years a man, Calvin A. Frye, lived with her in the intimacy of her home without a marriage ceremony, although, as some of her neighbors said, it would have been better for her reputation for chastity if they had been married. She was so unnatural a mother and cared so little for her only child that to get rid of him and not to be bothered by him she gave him over to an ignorant servant woman to rear, and allowed him to be brought up in such ignorance that to his dying day, then over seventy, he could not read or write. A wild beast mother will protect and care for her young even to the death. It is only a harlot that will turn her back upon her offspring. No wonder such a woman thought of marriage as "synonymous with legalized lust" and thought of children as "sensual mortal beliefs." Jesus said, "Out of the abundance of the heart the mouth speaketh."

What would be the result of such teachings and conceptions in regard to marriage if carried out in life? If marriage is nothing but legalized lust, and if

children born in wedlock are but sensuous mortal beliefs, then the man and woman, who live lives of open immorality and who have children born out of wedlock, are no more sinful, no more sensual, than the purest father and mother who live in the sacred relation of husband and wife and have children born to them; then the Bible and human law which sanction marriage, are only placing a cloak of respectability on sensual and lustful lives, while so far as lust and sin in the heart are concerned one's married daughter is just as sensual as any harlot, and one's married son just as corrupt as any libertine. If such a doctrine as that should be accepted as true what but the penalties of human law would deter people from living lives of common immorality? By Mrs. Eddy's teaching the only pure life is the life of celibacy, the life that would lead to race suicide.

Jesus Christ considered the marriage relation so sacred and so binding that he recognized but one cause for divorce, adultery, and he said that anyone who dissolved the marriage bond for any other reason was guilty of adultery. Every Christian church in the world places its ban upon divorce, and many of them absolutely forbid their ministers to marry divorced persons. But Mrs. Eddy held the marriage bond so loosely that she herself secured legal divorce from one of her husbands on the ground of desertion; and she told her followers that in Christian

Science the marriage bond was to hold *unless* "such claims are relinquished by mutual consent of both parties, or this contract is legally dissolved." So that if Christian Scientists desire to get legal divorce for any cause, or if they desire to marry and live together for a few months and then by mutual consent agree to separate and each marry some one else for a while until he gets tired of that new union, and then the parties to this new union agree to separate and try a third union, and so on indefinitely, they have the specific permission if not the sanction of Mrs. Eddy and Christian Science for it.

Mr. George W. Louttit, in the address referred to before, says: "Mrs. Eddy's church, because of her view upon marriage and divorce, is a Mecca for divorcees, who with those Scientists who do not want and who do not have children, are Mrs. Eddy's most loyal supporters. In one Christian Science church over twenty-five per cent of its members have been divorced, and in some cases on grounds that should have shamed them. Some of these persons, because of these acts, have been driven out of other churches, have drifted around for a time, and finally with the spouse who had furnished the ground upon which the first spouse was granted a decree, have found a home in the Christian Science church. To-day these people are its leaders and healers. Unfortunately there are no statistics covering this phase of Christian

Science membership, but if there were, the eyes of the world certainly would be opened."

"Mrs. Eddy also teaches that the foetus is nothing but matter, without life, without intelligence—from which statement the reader can draw his own conclusions as to why there are so few children in Christian Science homes." Such a theory gives full license to the criminal practice of abortion. Remember that the above statements are from a man who was at one time a First Reader of a prominent Christian Science church, and that these statements were made in print in May, 1909, while Mrs. Eddy was still living.

Is not such a conception of the marriage relation as this of Mrs. Eddy worse even than the polygamous conceptions and teachings of Mormonism?

CHAPTER VI

IF REALLY BELIEVED, WOULD DESTROY
INTEREST IN NATURE AND DESIRE
FOR KNOWLEDGE

Christian Science teaching and philosophy, if it were believed and practiced in life, would take away all the pleasure, all the joy, all the interest that comes from a study and appreciation of nature; and in fact, it would take away all desire for the acquiring of any knowledge that has to do with the physical universe.

The Bible says that "In the beginning God created the heaven and the earth," that God made man a physical body and then breathed into that body the breath of life and that thus man became a living soul, the creation of God himself. Christian Science says that "This so-called man and material universe . . . was never made by spirit, God, and is only of mortal mind creation, which mortal mind itself is false."¹ The Bible says that "The heavens declare the glory of God, and the firmament showeth his handiwork;" that "the heavens are the work of his fingers, and the moon and the stars he has ordained." But Christian Science says that God had nothing whatever to do with the creation of any of these things, that they

¹P. 37.

are all of mortal mind creation. Mrs. Eddy says, "The physical universe expresses but the conscious and unconscious thoughts of mortals."¹ Jesus told his disciples that God makes his sun to shine upon the evil and upon the good, that he sends the rain, that he arrays the lilies in all their beauty, that he clothes the grass and feeds the ravens and that not even a sparrow can fall to the earth without his notice. Christian Science says that neither God nor Jesus Christ had in the beginning nor has to-day anything whatever to do with any of these material things, that they are all the imaginings of the mortal mind and have no existence outside of our mortal minds.² To the ordinary Christian it would be a dire calamity to have to think that God had nothing to do with the creation of this world; that he never created the sun or the moon or the stars; that he had nothing to do with the formation of the hills and the mountains and the rocks and the seas; that his hand had nothing to do with the formation of the flowers or the trees or the birds or the sky. The writer is a lover of nature, but nature would lose its charm to him if he did not see the hand of God, his Father, in every spear of grass, in every flower, and in every tree, and rock, and star. What would it mean if, when we walk out into the parks or out into the fields or out into the woods or out under the open sky at night, we had to

¹P. 36.²Pp. 35, 36, 38.

think every time we looked at a flower or a rock or a beautiful landscape or a twinkling star that our God had had nothing at all to do with these things, that none of them really exist or have any objective reality, but that they are only the imaginings, the fancies, of our own mortal minds, and that even the minds which imagine them are not real but only myths? How much of the beauty and the interest and the sacredness of nature would be gone if out of it were taken all thought that an intelligent, all wise, loving heavenly Father had made it and had made it for us to see and appreciate and enjoy?

If there is no objective reality whatever to any of these material things, if there is no objective physical universe, if matter and all material substances have no reality, if what we thought were forces and laws of the world do not really exist, and all of these things are only the mythical dreams of our own mythical mortal minds, then all our schools and all our education that has to do with the physical universe are of no avail. If there are no stars or planets or sun up yonder in the sky; if there are no forces, working according to exact mathematical laws, controlling the movements of these bodies; if there are no such things as material elements; if all of these apparent things have no objective reality at all and are but the imaginings of our own mortal minds; then what is the use of wasting our time in studying astronomy? What

is the use of trying to find out the number of the stars when there are no stars? What is the use of trying to determine the distances or the orbits or the material elements of which these heavenly bodies are composed, when in reality there are no such heavenly bodies in existence?

What is the use of spending years in the study of chemistry, trying to find out the nature of the material elements of the earth and the laws and forces that govern them, if in reality these material elements do not exist, have no objective reality whatever, and if there are no forces or laws governing them? The chemist speaks of decomposing water into its component elements, hydrogen and oxygen, but how foolish if there is no such thing as water and if there are no such elements as hydrogen and oxygen? Why study physics if there are no physical laws or physical forces or physical matter? Why study physiology or biology if our bodies have no reality, if there are no material bones or muscles or corpuscles or brain cells? Why study embryology if there are no such things as embryos or germs or microbes? Why study geography if there is no physical earth; if what seem to be mountains and rivers and lakes and oceans and plains are but the fleeting thoughts of mortal minds? Why study botany or zoology or geology if plants and animals and rocks have no objective existence and are but the vanishing thoughts of mythical mortal minds?

Such a theory takes away absolutely all basis for science or for scientific knowledge. As was shown earlier in this book Christian Science clearly states that "there is no physical science." It says, that "material substances or mundane formations, astronomical calculations, and all of the paraphernalia of speculative theories based on the hypothesis of material law" have no foundation whatever; that "what are termed natural science and material laws are but the objective states of mortal mind;" that there are in reality no such things as animals, but that "mortal mind . . . confers animal names and natures on its own misconceptions," that the "physical universe merely expresses the conscious or unconscious thoughts of mortals;" that "Matter seems to be, but is not;" that "what is termed matter is but the subjective state of what is termed mortal mind;" and that all of us who "support the sense testimony of a material earth and a stellar universe and a physical creation are in gross and blinded ignorance."¹ So what is the use to study about it, to spend so much time in trying to learn about that which has no reality and is only the dream of non-existing mythical mortal minds? Fully nine-tenths of all that is taught in our public schools and colleges and universities has to do with this material universe. If this whole material universe, including man, has no existence, no objec-

¹ Pp. 35, 38.

tive reality whatever and is only the dream of mortal mind, then we might as well spend our time in telling and studying each other's night dreams. If Christian Science teaching in regard to the world and its nature should become universally accepted it would banish all of our schools, close the doors of all our colleges and universities, and would hurl humanity backward a thousand years into the grossest ignorance of the dark ages; and it would leave us to wander about as insane and irresponsible dreamers, mortal minds, mythical in their existence, dreaming and imagining all sorts of inane things, giving names and possibly a temporary seeming existence to their mythical imaginings. Mrs. Eddy says, 250:6, "Mortal existence is a dream." 249:22, "Mortals are Adam dreamers. The mortal night dream is sometimes nearer the fact of being than are the thoughts of mortals when awake." 250:22, "Now I ask, Is there any more reality in the waking dream of mortal existence than in the sleeping dream? There cannot be." Such a theory makes a farce of all education, a farce of all learning, a farce of all our schools, and it puts a premium on the dumbest and most superstitious ignorance.

To avoid this dilemma, along practical and scientific lines, into which their whole teaching plunges them, the modern Christian Scientists are saying that what they mean by things being *unreal* is that they are

not eternal. That is, they say that matter, the physical universe, the things we see about us, our bodies and our minds, etc., are not eternal in their nature, and have only a temporary existence. Some of them at least admit such temporary existence to these things.

But if Christian Scientists admit that these things have a real, actual, bona fide existence for even the briefest period of time, that one admission, if they will stick to it logically, will overthrow the whole Christian Science system of philosophy, of religion, and of healing. Christian Science is founded upon the statement that God is all, literally, metaphysically, and absolutely all. Its whole system is a matter of logical deduction from this one statement taken literally. But if matter, the human body, the physical universe, or any of the objects about us have even a temporary existence, then while they exist either they must be God, which would be pantheism pure and simple and which theory the Christian Scientists deny, or else for that temporary time God is not all. But if they admit that there is a single second of time when God is not literally and actually all, then they might as well admit that there are two seconds or a thousand seconds or a millennium when God is not all. And if God is not literally all for one second or for one year or for one century, then for that period of time at least, it is granted that things do exist which are not God. And if they are not God, Spirit, then

they may be matter. If they are not God, good, then they may be evil. And if Christian Scientists admit that these material and evil things, which are not God, have a real existence for even a brief temporary time, they might as well admit, so far as logic is concerned, that they have a longer period of real existence, which admission would bring them back to the position that is almost universally held, and would be giving up their whole system.

No one in these days claims that matter and the physical universe is eternal, but we do claim that, whatever may be its objective nature, it has a real and actual existence and that it may exist for years and centuries to come. None of the Christian churches teach that these physical bodies are eternal. We expect to die, that is, to come to the time when the soul and body will be separated, and when the body will go back to dust, to the physical elements from which it came. No one believes that sickness is eternal. We believe that it is only a temporary experience, but that while it lasts it is real. If Christian Scientists admit that matter and disease have even a temporary existence, and that while they exist they are real and genuine, then there is no logical reason why material drugs may not affect the disease of a material body during that period while they both exist. But such an admission would overthrow the whole Christian Science system.

In order to be at all consistent they are forced to say, as Mrs. Eddy does say, that God is literally all,—now, at this instant, and at every instant in all eternity. And they are forced to say with Mrs. Eddy that everything that is not God has no existence whatever, not even a temporary shadowy existence for even the shortest period of time, and hence, to deny all existence, even temporary existence, to all the physical universe and to the mortal man himself.

Strange as it may seem one important claim of the Christian Scientists is that their system of thought and their religion is so intellectual, so scientific, so in harmony with the most advanced and progressive ideas. But can a theory or system of thought that denies all basis for scientific knowledge be very scientific? Can a theory that denies all intelligence, all mentality to man be very intellectual? Can a theory which says that all the flowers and trees and rocks and hills and oceans and mountains and stars, that all the laws and forces of nature—gravity, heat, light, electricity—have no objective reality whatever and are only the imaginings of mythical, mortal minds—can such a theory be very scientific or very philosophic? Can a system of thought which makes nine-tenths of all that is taught in the schools and colleges and universities and libraries of the world absolutely false and without any foundation whatever, be very intelligent? What would be thought of the intellectual

or scientific standing of a college or university that would teach its students to ignore the laws of hygiene and even the laws of common cleanliness? Christian Science in its text book says, 382:3, "He who is ignorant of what is termed hygienic law is more receptive of spiritual power." 382:8, "Constant bathing and rubbing (of an infant) . . . to remove unhealthy exhalations from the cuticle receive a useful rebuke from Jesus' precept, 'Take no thought . . . for the body.'" 383:7, "The Christian Scientist takes the best care of his body when he leaves it out of his thought," or in other words, when he just lets it alone in its filth and never washes or bathes at all. Such a theory may be very "progressive," but it is far from scientific. What would be thought of the philosophic standing of a university that would teach its students that, 508:14, Gender is a quality or characteristic of mind and not of matter, that women have been made pregnant just by thinking it; that, 413:31, a child may be made to have worms by telling him that he has; that, 489:3, a person with a limb gone can think another real limb in its place, and that, 161:3, it is even possible for one to burn himself up by spontaneous combustion simply by thinking it? What chemist in any school in the land would accept as scientific Mrs. Eddy's definition of chemicalization, 401:16, "What I term chemicalization is the upheaval produced when immortal Truth is destroying erro-

neous mortal belief. Mental chemicalization brings sin and sickness to the surface"? How scientific would a school be considered that would accept as facts, without investigation or proof, statements such as the following from Mrs. Eddy: 556:31, "It is related that a father plunged his infant babe, only a few hours old, into the water for several minutes, and repeated this operation daily, until the child could remain under water twenty minutes, moving and playing without harm, like a fish"?

It has been stated by good authority that there is not a college or university of any standing in the world that has a Christian Scientist as a professor in it. Men and women from every other church, men and women without any church relation, and even men and women who are skeptics and disbelievers in all religion, are employed as professors; but no college or university anywhere in the whole civilized world would disgrace itself and lower its intellectual standing by having it known that a Christian Scientist was on its staff of professors or instructors, if that Christian Scientist were attempting to teach his Christian Science theories. It is true there are some teachers in our public schools and high schools, and it is even possible that there may be some here or there in our colleges, who are Christian Scientists; but not one of them would dare undertake to teach the Christian Science theories concerning matter, the material uni-

verse, man, or in fact, concerning any subject taught in the schools. If he should try it in any public school or high school or college in the country, inside of forty-eight hours after the fact became known, he would be asked to resign. The only way a Christian Scientist could hold a position in any school in this country or in any civilized country of the world, would be that in no particular would he teach Christian Science theories upon any scientific or philosophic subject, or in fact, upon any subject that has to do with human knowledge.

Christian Scientists may say that neither would Roman Catholics nor Jews nor Methodists be permitted to teach their Roman Catholic doctrine or their Jewish doctrine or their Methodist doctrine in the schools. But that is not the question. It is not a question of Christian Scientists teaching their religious theories in the schools, it is a question of the teaching of their intellectual theories. If they never taught their religious beliefs at all, if they never mentioned them either in public teaching or in private, but undertook to teach simply their intellectual theories they would not be tolerated in any school or college or university in the land. It is their intellectual theories that are so inane, so nonsensical, and so absurd that no self-respecting school anywhere would tolerate for an instant the teaching of them.

CHAPTER VII

TEND TOWARD WORST FORM OF WITCH-CRAFT

When Christian Science doctrine and teaching is accepted, it tends to lead to the worst, the lowest, the most insane form of witchcraft that was ever conceived by the mind of man or of demons. Most of the facts in this chapter are taken from Mr. Frederick W. Peabody's book, "The Religio-Medical Masquerade," and the pages cited refer to this book. Let it be remembered that Mr. Peabody is a prominent lawyer in the city of Boston, that these statements were all made while Mrs. Eddy was living, and that not one of them has ever been disproved.

Mrs. Eddy, on p. 123 of the first edition of her *Science and Health*, says, "In coming years the person or mind that hates his neighbor will have no need to traverse his fields to destroy his flocks and herds, and spoil his vines; or to enter his house to despoil his household; for the evil mind will do this through mesmerism." On p. 178 of the thirteenth edition of her book she says, "A mental malpractice can impair the health of those ignorant of the cause and how to

treat it." On p. 515 of the 36th edition, she says, "This malicious animal power seeks to kill his fellow mortals, morally and physically, and then to charge the innocent with crime." (172) In a letter to one of her students she wrote, "The mental malpractitioners or mesmerists employ the argument of poison to kill people. They cause you or your patients to suffer from arsenical poison in the blood or stomach, mercurial poison, morphine, or any other form of mineral, vegetable or animal poison which they may name in their arguments." Mr. Peabody says (173) she often taught her students that the malicious action of mind alone might, of itself, cause and had caused the pregnancy of women. A Christian Science healer (174), guilty of unpardonable impropriety with young women patients, when called to account by the girl's father, said that he could only account for his action on the ground that Mrs. Woodbury, an enemy, made him do it by malicious animal magnetism. A doctor, who for a year was a student in her college, says, and is willing to take an oath as to the truth of his statement, (181) that "I was taught that the postal clerks were so mesmerized that letters to and from the college would never reach their destination unless certain conditions were complied with; also that the telegraph operators were so under this malicious influence that a message sent by telegraph would not reach the person to whom it was sent unless certain precau-

tions were taken ;" and he tells of one instance where she sent him to West Newton to forward a telegram to Chicago, so that it would go by way of Worcester instead of Boston, because the Boston operators were supposed to be mesmerized. He said, "We were taught that they (her enemies) had killed several students of Mrs. Eddy. I was taught that Kennedy and Arnes knew how to treat people in a way to cause sixty symptoms of arsenical poison." Some may remember the suicide in Boston a few years ago, 1907, of a Miss Mary C. Tomlinson. (191.) She was a leading Christian Scientist of Boston and one of Mrs. Eddy's closest friends and most faithful followers. After the lawsuit by Mrs. Eddy's son and her adopted son to secure part of her property, she instructed Miss Tomlinson to treat her, Mrs. Eddy's, own son, together with his lawyer, by sending arsenical poison into their veins, or otherwise putting them to death. Miss Tomlinson was shocked beyond words to express. Her eyes were opened to the enormity of the crime to be practised in the name of the church of Christ. Her whole nature revolted against it, and with chagrin and horror and remorse her mind became temporarily unbalanced. She threw herself out of a hotel window and ended her life. One of her brothers said to the other as they stood over her dead body, "Irving, the blood of our sister is upon the skirts of Mrs. Eddy."

Mrs. Eddy (171) in an article entitled, "Malicious

Animal Magnetism," published by her in the Christian Science Journal for February, 1889, says, "One of the greatest crimes practiced in, or known to the ages is mental assassination." After saying that "this mind, by misusing its freedom, reaches the degree of total moral depravity" she further says, "Does the community know this criminal? He sits at the friendly board and fireside; he goes to their places of worship; he takes his victim by the hand, and all the time claims the power and carries the will to stab to the heart, to take character and life from his friend who gives him his hand in full trust." And then in concluding the article she says, "The time has come for instructing human justice so that these secret criminals shall tremble before the omnipotent finger that points them out to the human executioner." In other words, she would bring in again the days of the Salem witchcraft and would invoke the laws of the land to prosecute and, if possible, to execute upon the gallows the ones that the omnipotent finger, which in reality would be herself and her followers, pointed out as the mental criminals. She actually caused a suit in equity to be brought in the Superior Court of Salem, Massachusetts, against her enemy Spofford, in which she asked the court to issue an injunction restraining him from using his mind to cause the illness of her patients.

What a reign of terror, what a reign of the most

diabolical witchcraft, what a reign of legalized murder, would have been injected into the life of this country if Mrs. Eddy and her followers could have had their way in the courts; and how easy it would have been for them to get rid of their enemies once and for all could they have got legal sanction to this diabolical theory. Can the reader as an intelligent American citizen, or as a professed follower of Jesus Christ, give his sanction to a religion or a philosophy that teaches such a doctrine as this?

CHAPTER VIII

HOW ACCOUNT FOR ITS NUMEROUS FOLLOWERS—THEIR GOOD LIVES, INTELLIGENCE?

No doubt the question will arise in many minds, If all that has been said about Christian Science doctrine and teaching in this book be true, how can one account for the large number of people who have gone into it and are still going into it, most of them splendid, moral, and Christian people, and many of them intelligent, educated people? How account for the rapid growth and spread of Christian Science? Is it reasonable to suppose that so many good, intelligent people would go into it if its teachings were at all as here represented? Is this not a proof that the statements of this book are wrong and that after all Christian Science is right? No, by no means. There are sufficient and abundant reasons to account for the rapid growth of Christian Science and for the character of the people that have gone into it even though everything that has been written in this book, and more, is true.

As was said in the beginning, the great mass of

people who take up Christian Science do not know anything about its fundamental teachings. They have never attempted to read through Mrs. Eddy's book nor to find out first hand what she does teach. The author has personally asked scores of them and never with but one exception has he found one who has. They have talked with people and people have talked with them about what Christian Science is and what it teaches and how it helps people physically and religiously. They have listened to some of the beautiful teachings that Christian Science has tacked on to the outside of its system, but they have never tried, first hand, to find out what Mrs. Eddy does really teach in her book. They may have read parts of her book, some pages here and there, but mostly they have read papers and pamphlets and lectures especially prepared to capture the public, and which do not give the real fundamental teachings of Christian Science, or, if they do, give them so veiled and covered that the ordinary reader cannot detect them. These people are mostly good, sincere, earnest people who are won by the healing claims of Christian Science. As represented to them, it seems very sane and very Christian, and they accept it as thus represented, without really investigating to find out its true nature.

Another class of people which is easily captured by Christian Science teaching is the class of people who have, for longer or shorter periods of time, been mem-

bers of the various Christian churches, but whose Christian lives and whose church membership have meant almost nothing to them. They seldom have gone to church and they have had almost nothing to do with it. They have contributed very little to its support either by sympathy or service or financial aid. In fact, many of them have for some reason or other become more or less disgruntled with the church. They have not read their Bibles; they have not lived lives of prayer either in their secret lives, in their families, or in the church. Of course, their Christian lives have brought little or no satisfaction to them. They are thus held to the church and to the Christian life by a very slender thread which is easily broken. These people are readily impressed when they listen to or read the beautiful outside ethical teachings of Christian Science. They seem entirely new to them and they think they are exclusively Christian Science teachings. They see the Christian Science people reading their Bibles, reading their Christian Science text-book, and going through a form of prayer, and it all seems so different from what they have done or have been used to in their own lives that they become very enthusiastic and think Christian Science people are the only really religious people in the world. But these persons do not know and never will know the first principles of real Christian Science doctrine. They did not read their Bibles to know what was

taught there, they did not do anything but skim over the surface when they were in the Christian churches, and they need not be expected to do differently after they take up Christian Science. The fact is, these people never get any deeper, and never will get any deeper, into Christian Science teaching and doctrine than its beautiful outside moral and ethical precepts. They do not know its fundamental teachings, and in fact, they do not care to know them.

Again, every student of humanity knows that many people may be very intelligent in ordinary matters, may be shrewd in business, may be able to speak several languages, may be graduates of college, and may know how to reason out problems in mathematics, and yet when it comes to matters of religion or of logical philosophical reasoning they are almost utterly impotent. It is doubtful if one Christian Scientist in a thousand has read or can read Mrs. Eddy's book and get any logical sense or meaning out of it, or can show from her book what her real fundamental teachings are in any consistent or logical statement of them. And that is not because they are uneducated or unintellectual people, but because in matters of religious belief and in matters of philosophical thinking they have not schooled or trained themselves to think clearly or logically. There has never yet been a religious pretender, a second Elijah, a reincarnated Jesus who could not and who did not obtain a following

of intelligent people. There are thousands of college graduates, followers of Joseph Smith and Mormonism, but that does not argue that their teachings are sane or reasonable or true. Alexander Dowie had many of the most cultured, refined, best educated people among his followers, people of wealth and influence and of good common sense on all other matters, who accepted his claims and actually believed that he was a reincarnation of the prophet Elijah. Macaulay, the historian, writes of Joanna Southcott, who appeared in Great Britain early in the nineteenth century: "We have seen an old woman with no talents beyond the cunning of a fortune-teller, and with the education of a scullion, exalted into a prophetess and surrounded by tens of thousands of devoted followers, many of whom were, in station and in knowledge, immeasurably her superiors; and all this in the nineteenth century and all this in London." This woman claimed that she was destined to be the mother of the Messiah. She got a cradle and a fraudulent baby and claimed this baby was the Messiah born to her. And as Macaulay says, thousands of intelligent people believed her and became her followers.

There are undoubtedly some unreasoning people everywhere, like those Londoners; people who in the ordinary affairs of life are seemingly normal intellectually, and yet who have a propensity for swallowing the most monstrous absurdities if only they are clothed

with a semblance of religion; people who will prostrate their common sense, their reason, their intellectuality before the coarsest and most shameless vulgarity and fraud if only it claims to be religious. People will wear all sorts of outlandish dresses, men will let their hair grow long like women, some people will go without any clothes at all, some will even mutilate their bodies and do many other foolish things if only they have the name of religion back of them. These are facts known to every student of history.

Again, there are a great many slightly educated people, people with a little smattering of learning, some of them have even gone to college, who like to appear very intellectual. They pride themselves that they are very broad, very liberal, and very progressive in their views. They look with somewhat of pity if not almost of scorn upon people who hold to the old ideas and theories of life, and call them narrow-minded, unintellectual, unprogressive, and "old-fogyish." To these people anything that professes to be, and appears on the surface to be, scientific or philosophic or advanced in thought appeals, no matter how unscientific or how unphilosophic or even how insane it may be in its real fundamental teachings. These people are easily won by a few catch words, such as "scientific," "philosophic," "liberal," "broad-minded," "progressive," "advanced thought," "new thought," "modern views," "up-to-date ideas," and

especially if these words and phrases are spoken with a decidedly New England accent. Christian Scientists have learned to use this bait with great and telling effect. They know that a great many people can be scared into swallowing almost anything, simply by calling them "narrow" or "unprogressive" if they do not. When this advanced, progressive, intellectual movement is worked up into a social fad in a community it becomes absolutely irresistible to all these superficial "would be's," and thus not only wins them but also gives them the atmosphere where they can move with perfect grace and ease.

No doubt the selfish easy life that Christian Science doctrine offers is attractive to some people. A religion that teaches that there is no hell, no penalty, or suffering for sin here or hereafter, in fact, that teaches that there is no sin, that nothing is sinful or wrong; a religion that makes no restrictions, that imposes no restraints upon conduct, that allows people full rein to all their desires and passions; a religion that says there is no hereafter to this mortal sinning man, that there is no need of repentance or of forgiveness—such a religion as this, of course, is very comforting to all selfish, pleasure-loving, worldly-minded people. If there are no sick people in the world, if there are no blind or deaf or aged or poor or orphans, if there are no heathen to be lost or saved, if there are no moral wrecks in our slums, then, of course, there will

be no calls for charity, no appeals for hospitals, or for almshouses or for orphanages or for homes for the aged, no appeals for the giving to missionary work at home or abroad. How nice and easy and comforting it all is. How it appeals to one's selfish nature. No responsibility for anyone—no self-sacrifice for the sake of suffering or needy humanity. Every dollar one makes just to be spent upon himself and family, upon his own selfish desires and pleasures. No visiting the sick, no giving out of sympathy to those in trouble or in sorrow. Surely such a doctrine does appeal to every selfish instinct of the human nature. It promises health no matter how sinfully one lives, no matter how much one violates the laws of health. It promises wealth and worldly prosperity to all its followers, and says that it is observable that Christian Science people are almost always more prosperous than those not Christian Scientists. It offers social standing. It takes off all restrictions and restraints from conduct except those imposed by human law and moral decency. It says God is good and therefore everything is good, so enjoy life to the full. No wonder many people are glad to find a religion that does so completely sanction and approve all the selfish impulses of their natures. This selfish appeal, no doubt, has won and will continue to win many followers.

One other thing which must not be forgotten, and

which has materially aided in the rapid growth and advancement of Christian Science, is the commercial side of it. Earlier it was shown how Mrs. Eddy made a big fortune of several millions of dollars out of it. She also trained a number of leaders, healers, practitioners, and lecturers who have gone out to train other leaders, healers, practitioners, and lecturers, and they in turn to train still others. These people make their livelihood by treating patients at so much per treatment, by giving Christian Science lectures, by teaching and training other healers and practitioners and by selling Christian Science literature. Of course, as in any other business, the more people they can get to treat and to train, the larger will be their income and their bank deposits. So from top to bottom they are anxious to have as many people take up Christian Science as possible. Hence they have their agents constantly at work. Their advertising literature, papers, pamphlets, newspaper articles, lectures, etc., are placed in the hands of everyone that is sick where there is the least possibility of getting a new patient for a practitioner. These papers, pamphlets, etc., are also sent through the mails, left at the doors or are handed out personally to everyone, sick or well, where there is any hope, immediate or future, of gaining a new convert. When a great army of practitioners have their living at stake, when dollars and cents are looming out before them, no wonder they are untiring

in their efforts personally, through every Christian Science person that they can get to work for them, and through their literature that they are constantly putting into the homes of people everywhere; for every new convert means added dollars to the practitioner. Of course, they are going to make Christian Science appeal to people just as strongly as they can, and hence, in their appeals to Christian people they are going to make it seem just as Christian as they possibly can. Some one has said, "There are no other proselyters like the Christian Scientists, for there is no other religion that is at the same time a source of such large revenue to its promoters."

But let no one be deceived into thinking that just because so many good and intelligent people have gone into Christian Science and are going into it therefore it is all right and perfectly sane and Christian. Jesus said, "Beware of false prophets that come to you in sheep's clothing but inwardly are ravening wolves." He said, "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in therat." Note the following words of the Apostle Peter and see how wonderfully he foretold the coming of just such a movement as this: "There shall be false teachers among you, who privily shall bring in damnable heresies, even *denying the Lord that bought them . . . and many shall follow their pernicious ways . . . and through covet-*

ousness shall they with feigned words make merchandise of you;" and then he concluded by saying, "whose judgment now of a long time lingereth not, and their damnation slumbereth not." Jesus told his disciples to be on the lookout for just such pretended Christian movements and not to be deceived by them when they came. He said, "For there shall arise false Christs, and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect," and "many false prophets shall arise and shall deceive *many*." Paul warned his followers, and said to them, "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works." John also warned his followers and, with a foresight that was surely divinely inspired, he wrote, "Beloved, believe not every spirit, but try the spirits whether they be of God, because many false prophets are gone out into the world. Whereby know ye the spirit of God: Every spirit that confesseth that *Jesus Christ is come in the flesh*, is of God; and every spirit that confesseth not that *Jesus Christ is come in the flesh*, is not of God, and this is that spirit of antichrist, whereof ye have heard that it should come." Jesus Christ and

the inspired writers foresaw the coming of these deceptive, pretended revivals of early Christianity, foresaw the susceptibility of mankind, foresaw that unless they were admonished and forewarned many even of the earnest Christians would be deceived and led astray by these false pretenders, and hence, to prepare and shield them, sounded these solemn words of warning. And never, since the time when Jesus was here upon the earth, were these words of warning more needed than they are needed to-day.

Before leaving this chapter a word ought to be said in regard to the permanence, the durability of the Christian Science church. The question has often arisen, How long will Christian Science last? Its friends, of course, claim that it is permanent; that it will go on increasing until it swallows up all the other churches; that Protestant, Catholic, Jew, Mohammedian, Confucianist, can and will all unite in the Christian Science church; and that Christian Science is to be the final religion of the world. On the other hand many who are outside the fold have for years been predicting its early downfall. They have said, do not speak against it, do not fight it, let it alone and it will soon die of itself. But it has not died. Some have said it would not outlast the life of Mrs. Eddy, that as soon as she died it would immediately collapse. But she has been dead several years and it is still here and is still growing. Christian people

need not deceive themselves. A movement of this nature, that appeals to so many different types of people; a movement that unites promised physical healing, social standing, and financial prosperity with an easy and popular religious mode of living under the name of Christian; and then puts behind it all as a driving motive power a great army of ever active aggressive emissaries, actuated by the motive and spirit of financial gain—a movement of such a character is not likely to die easily or quickly. People, seventy-five years ago, said Mormonism would soon die, that it could not live and flourish in a civilized and Christian country like America, but it has not died and its numbers are ever increasing. So will it be with Christian Science unless the Christian people everywhere awake to its danger and intelligently and earnestly strive to thwart it.

There are two things that Christian Scientists always welcome: one is, unreasoning and bitter persecution. Christian Science always thrives under that. It only advertises their religion and strengthens their claim that they are broad-minded and progressive while the people who persecute them are narrow and prejudiced. It is true that sympathy always goes out to the persecuted whether they are right or whether they are wrong, and thus they grow the faster on account of it. Christian Scientists know this and so they welcome all unreasoning and prejudiced persecu-

tion, and make the very most out of it that they can. The other thing that Christian Scientists welcome is to be left alone. When they are left alone they readily find plenty of good, earnest people whom they can convince and persuade and lead into their fold. They have been finding them for years and they will continue to find them for years to come. The fields have been white for their harvest and they have been gathering in the grain. There is one thing, however, that Christian Scientists do not welcome, and that is, to have the light of intelligence and reason thrown upon their actual teachings and doctrines. Once let their fundamental teachings, their underlying motives, and their real practices be brought to the light so that the common people everywhere can see them as they actually are and the Christian Scientists will have hard work to get many of them to become their followers. They will undoubtedly get some. As Lincoln said, some of the people can be fooled all the time. But a real campaign of education among the people, a putting forth of the actual fundamental teachings and beliefs of Christian Science as they are, and a showing of the logical, and necessary, and actual outcome of these teachings and beliefs in life, will do more to check the proselyting success of Christian Scientists than anything else that can be done.

PART IV

WAS THE LIFE AND SPIRIT OF THE
FOUNDER OF CHRISTIAN SCIENCE
IN HARMONY WITH THE LIFE
AND SPIRIT OF JESUS
CHRIST?

CHAPTER I

SHORT BIOGRAPHY OF MRS. EDDY

It is a universally accepted fact that the tree and its fruit must correspond. Jesus asked, "Do men gather grapes of thorns, or figs of thistles?" The answer was self-evident. Then he said, "So every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." James asked, "Doth a fountain send forth at the same place sweet water and bitter?" The answer here too was self-evident. If the water in the stream is bitter the fountain source must be polluted. No stream can be purer than its source. Christian Science doctrine and its fruitage are no exception to this self-evident law. A study of the biography of the woman who was the author of these nonsensical, unchristian, and even blasphemous doctrines and teachings will show that her personal life was just what might be expected of the author of them.

It should be remembered in the beginning that we are not dealing with the life of a woman who lived

in the far-off distant past, whose history and life are matters of legend. Mrs. Eddy has lived in our own day and in our own country. Many people who have known her practically all her life are still living. The statements recorded here have been made by the people who knew her intimately; they have been made over and over again publicly and in writing; many of them have been made under oath; and the accuracy of not one of these statements has ever been disproved. Any intelligent person knows that such statements as these, made in writing, and made while Mrs. Eddy was still living, if they were not true would have been the basest criminal libel, and the ones who made them could easily have been sent to the penitentiary. The fact that neither Mrs. Eddy, a woman who rushed into the courts on every slight provocation, nor any of her followers, have ever disproved them, nor have they ever prosecuted the people who made them, is *prima facie* evidence of their truth.

According to the sworn statements of her neighbors, given in McClure's Magazine, Mrs. Eddy was in her childhood so stubborn and self-willed and cantankerous that no one could get along with her without letting her have her own way; was subject to hallucinations and fits which her doctor called "hysteria mingled with bad temper"; was so absolutely contrary that her own father said of her that Mary Magdalene had seven devils but his Mary had

ten. Mrs. Eddy in after years could not get along with her own sister, but was locked and barred out of her house and was not even admitted to the house at her funeral. Mrs. Eddy, as has been intimated before, was married three different times, once divorced on the ground of desertion (this is a matter of court record), thus making her on the authority of Jesus Christ an adulteress. It was said and put in public print, long before Mrs. Eddy died, that when she was first a widow, it was the custom of one John Varney, a hired man, to hold her in his lap and rock her to sleep at night. It is known that for years after the death of her last husband a man named Calvin A. Frye lived in her home as her private secretary and coachman and intimate associate, and if she were not married to him, as some thought she was, it would have been infinitely better for her reputation for chastity if she had been.

When Mrs. Eddy was Mrs. Glover, in September, 1844, her only child, a son, was born. So unnatural a mother was she, and so little did she care for her child, that almost from his infancy she had little or nothing to do with him. She would send him away for weeks to the house of the hired man, Varney, or to the home of Miss Sanborn, who had been a servant in her father's family. When Miss Sanborn married a Mr. Cheeney, Mrs. Eddy sent her son permanently to live with them while she was married again. In

the home of this servant he grew up, through no fault of his, in absolute ignorance, and until his dying day, then a man over seventy, could not even read or write. So little did she care for him or for his education that though she lived in the same town, North Groton, Massachusetts, for years, she seldom saw him and never did anything for him.

Mrs. Eddy was always peevish and fretful, very irritable, and had a temper and an abundant allowance of hatred for anyone who incurred her displeasure. Because of her abuse of her husband and the violent outbursts of her temper she was often called by her neighbors in Lynn, Massachusetts, the "she devil." She was once heard to say of a woman whom she royally hated, "I'd like to tear her heart out and trample it under my feet." Mr. Peabody in his book, says, "Four years after her pretended selection by God for a divine mission, being denied the hospitality she had abused in the Wentworth household at Stoughton, Massachusetts, she left in a fury of passion after having, with obvious intent, put live coals from her stove upon a heap of newspapers in the closet." Mr. Peabody is an eminent lawyer of Boston and well knows that such a statement if not true is the worst of criminal libel, and yet he wrote it and sent it broadcast years before her death, and she never attempted to prosecute him, though she hated him with all her soul. Mention has before been made of

her attempts to kill, by "malicious animal magnetism," Mr. Spofford and Mr. Kennedy, two people whom she hated with all bitterness. And although one may laugh at the methods she employed, yet he cannot but realize that the hatred in her heart and the motive back of her attempt was just as murderous as though she had attempted their death by poison or by deadly weapons.

Before starting her Christian Science cult it is a known fact that Mrs. Eddy for some time made a living in and about Boston as a spiritualist medium, where she gave public séances for money. It has been proven without any question of a doubt that much of her system of mental healing, which she says was a direct revelation to her from God, was in reality taken almost bodily from the teachings and manuscript of a man named Dr. P. P. Quinby, of whom she took treatments for a long time prior to beginning her cult. Of course, she revised and changed his teachings a great deal; but anyone who will examine the teachings of Dr. Quinby and compare them with the teachings of Mrs. Eddy will readily see that his teachings form the basis for all of her system.

It may seem to some that the author has been unfair in his treatment of Mrs. Eddy's life; that he has given only one side, the worst, the selfish side. It may be asked, Was there no other side, was there no good side to her life? Was she not generous and charitable,

a benefactor to the poor, at least, in her later life after she became wealthy? In answer to these questions the words of one who for years made a study of Mrs. Eddy's personal life, who published an article about her in McClure's Magazine while she was still living, and whose published statement has never yet been shown to be false, will be given. When asked why she did not incorporate such goods things as might be said of Mrs. Eddy, she replied that she had searched the whole of Mrs. Eddy's life for a kindly, a generous, an unselfish, a fine womanly deed, and would have been only too glad to have recorded it, but had not found one. Is that not a fearful indictment of the one who puts herself up as the equal of Jesus Christ—not one kindly, generous, unselfish, fine womanly deed in a long lifetime of more than eighty years? It is said on good authority that there is not a single charitable institution in this country founded by her. There is not the record of a single, noble, humanitarian gift of even a dollar, given during her life time or left in her will, to the poor or to the suffering or to the unfortunate of humanity. She fleeced the gullible people of this country out of millions, lived in all the luxury and extravagance of a queen, and died without leaving a dollar of her money to uplift or to make the world better, unless the fostering of this selfish Christian Science propaganda can be so considered.

CHAPTER II

SHOULD MRS. EDDY AND HER TEACHINGS
BE SUBSTITUTED FOR JESUS CHRIST
AND THE BIBLE?

In conclusion may it be asked, are the Christian people willing to give up their personal, living, thinking, loving Jesus Christ, the pure and sinless Son of God and Son of Man, who went about everywhere doing good, healing the sick, opening the eyes of the blind, cleansing the lepers, raising the dead to life, and that freely, not for money; whose great heart was always filled with compassion for all suffering and sorrowing humanity; who himself suffered and died upon the cross to save man from his sins; who promises to lead him through life, to be with him in death, and to give him eternal life at God's right hand in the hereafter; are they willing to give up their personal Saviour and to take in his place a woman of the life and character of Mrs. Eddy? Are they willing to follow her teachings instead of those of Jesus Christ? Do they wish to believe all of this unreasonable and unlivable doctrine; do they wish to believe that the minds and souls and bodies of their dead fathers and

mothers and children were only myths, creations of the mortal mind, and that they have vanished forever into nothingness? Will such a doctrine bring any comfort, any consolation in the hour of sorrow? Are Christian people willing to surrender their Bible, that has been the guide and solace and comfort, not only of their own hearts and lives but of those of their parents and loved ones for years, and are they willing to put in its place or even to take as its inspired interpreter this book of confused nonsense, contradictions, and blasphemy? The Christian people must answer these questions for themselves.

But in all earnestness let it be said that if one is going to take up this unchristian doctrine, which denies the personality of God, of Jesus Christ, and of the Holy Spirit; which denies the redemption and the atonement and makes this pernicious doctrine to be the Holy Spirit; and which denies almost every other tenet of the faith of our Christian churches; then let him not be hypocritical about it; let him not stay in the church and from inside strive to lead others astray. Let him not say to the world that he is a Methodist or a Baptist or a Presbyterian or an Episcopalian and accept the benefits of that church, and then from inside the fold of that church that has helped to make him what he is, take advantage of his position to sow the seeds of a heresy that would destroy the very foundations of the church and of

Christianity itself. Let him not from inside the fold use his influence to proselyte others to Christian Science and thus undermine and cripple the church that he has taken a solemn vow to support. That is the act of a traitor; that is the act of a Benedict Arnold, and he cannot afford to do it. If one is a Christian Scientist, if he really believes in it, and intends to aid in the propagation of Christian Science doctrine, then let him come out into the open, join the Christian Science church, and fight like a man. He ought not with one hand to accept the bounty of the church and with the other to send a dagger to her heart.

What has been written in this book has been written in all kindness and yet in all earnestness. The author has had only one object in view and that has been to show the real fundamental doctrines and teachings of Christian Science and their logical and necessary ultimate outcome in life, and in this way to warn people of the danger in accepting these professedly Christian but wholly unchristian doctrines and teachings.

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